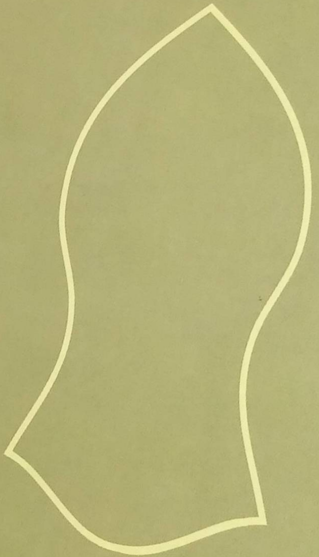
# MUSTAFA ﷺ
# THE PARAGON OF MERCY

*Explanation of the Salaam 'Mustafa Jaan e Rahmat'*

مصطفیٰ جان رحمت پہ لاکھوں سلام



MUFTI MUHAMMAD KHAN QAADRI

Translated by Muhammad Sajid Younus

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ
وَسَلِّمُواْ تَسۡلِيمًا ﴾

صَدَقَ اللهُ العَظِيمُ

‘Verily Allah and His Angels send praise and blessings upon the Prophet, O You who Believe, bless and salute the Prophet with utmost laud and blessing’ (33:56)

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MUSTAFA THE PARAGON OF MERCY
Explanation of the Salaam 'Mustafa Jaan e Rahmat'

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Published by: TrueIslam Publications
Website: www.trueislam.org.uk
Email: info@trueislam.org.uk

Published in February 2011/Rabi ul Awwal 1432

ISBN:

A CIP catalogue record for this book is available with the British Library

Typeset: TrueIslam Media
Cover Design and Print: White Canvas

## Introduction مقدمة

Along with teaching the Prophet's ﷺ respect, honour and obedience Allah ﷻ orders the believers, and only the believers, to send Salawaat (blessings) and Salaam (salutations) upon the Prophet. Furthermore, before doing so, He ﷻ first informs the whole of the creation that Salawaat and Salaam upon the Prophet ﷺ is such an elevated and blessed act that it is practiced by Allah ﷻ and His angels. *'Verily Allah and His Angels send praise and blessings upon the Prophet, O You who Believe, bless and salute the Prophet with utmost laud and blessing.'* (33:56)

It is also Allah's ﷻ great favour and kindness upon the Umma that He ﷻ has not specified any particular words for Salaam and Salawaat. We do find the Prophet ﷺ teaching specific words to the companions for use in the prayer and these are compulsory for the prayer, such as *'Asslaam u alaika Ayyu Han Nabiyy'* in the *Tashahud* and the *Durood al Ibraheemi*, however outside the prayer it is permissible to use any words one wishes. The greatest proof of this permissibility is that the whole Umma uses the term *'sallallaahu alaihi wa sallam'* after his blessed name even though this term has not been narrated from the Prophet ﷺ himself.

The tradition of presenting salawaat and salaam upon the Prophet ﷺ in poetic form not only dates back to the early days of Islam but has also been accepted and commended through all generations. Virtually every Arabic speaking Muslim knows some verses of the famous Arabic Qaseeda of Imam Buseeri known as the *Burdah*. Whoever is deprived of it is surely deprived.

This salaam written by the Imam of the Ahl e Sunna in the Subcontinent, Shah Ahmad Riza Khan, has found such acceptance that wherever the Sub continental Diaspora has extended to around the world this salaam is recited in virtually every one of its gatherings. In particular one will rarely find an Ahl e Sunna masjid that does not recite this salaam at the end of the Jumu'a congregation, acting upon the Prophet's ﷺ command 'Send plenty of salawaat upon me on Jumu'a for that is the day of attendance; the angels attend that day. So no one sends salawaat upon me except that it is presented to me.' (Ibn Majah)

This salaam has a number of specific qualities that have helped its unrivalled acceptance:

- It is so far the longest salaam present in the Urdu language, comprising 171 sonnets
- It portrays the Prophet's ﷺ blessed physique, very elegantly illustrates his holy mannerisms and describes his miracles. Alongwith portraying his appearance the salaam embodies his ﷺ character (sira).
- Alongwith the Prophet ﷺ it also presents salaam upon his family, his companions, the awliyaa and the whole umma.
- It describes the major events of Islam in a unique manner
- Each sonnet can not only be linked to a Verse or Hadith but is in fact a succinct and memorable reflection of the teachings of the Quran and Sunnah.
- The Imam has chosen Urdu terms to describe the Prophet ﷺ that are also used in Arabic.

The first thirty sonnets of this Salaam relate to the Prophet's ﷺ *khasaais*; perfections and miracles. In addition they clarify that the Prophet ﷺ is Allah's greatest blessing, unrivalled and the reason for the whole creation.

This first translation covers the first 22 sonnets of this Salaam. Insha'Allah the future should see more volumes covering the remaining sonnets.

Sonnet 1:

مصطفٰے جان رحمت پہ لاکھوں سلام
شمع بزم ہدایت پہ لاکھوں سلام

**Mustafa Jaan e Rahmat pe laakhon salaam**
**Shama e Bazm e Hidaayat pe laakhon salaam**

*Glossary of Terms:*

Mustafa: Chosen; Selected
Jaan e Rahmah: Paragon or source of mercy
Laakhon: Hundreds of thousands, meaning a great quantity
Salaam: Salutations
Shama: Candle; light
Bazm: Gathering; grouping
Hidaayat: Guidance
Bazm e Hidaayat: The gathering of guidance i.e. the Prophets

*Upon the Chosen Paragon of Mercy a multitude of salaam*
*Upon the light of all the Prophets a multitude of salaam*

The Imam begins his Salaam with the Prophet's ﷺ *khasaais* (particularities); qualities found in no one else but him. In this first sonnet he mentions three of them; him ﷺ being the chosen one; him ﷺ being the embodiment of mercy and him ﷺ being the leader of all the Prophets.

Reflect and marvel upon the *khasaais* (particularities) the Imam of the Ahl e Sunna has chosen to begin his salaam with! Not only are they from his ﷺ many perfections but are those that refer to him ﷺ being the first creation.

Remember that not only did the rest of the creation come after the Prophet ﷺ it was as a result of him for he was the cause of the Universe's creation.

### *The meaning of Mustafa*

This is one of his ﷺ most famous attributes; meaning chosen. Its three letter root 'Safw' (*Saad, Faa and Waaw*) refers to the one who is the chosen; who is the best in the entire universe; and the one who is selected and is the *khulasa* (essence).

Imam Jalaaluddin Suyooti comments on the word Mustafa:

> 'It is from his ﷺ famous names. Istifaa means chosen and is from the root AsSafw meaning essence.' (Ar Riyaad un Neeqa)

### *The Prophet's zaath (person) being chosen to be the beloved*

In whichever way you look at the person of the Prophet ﷺ you will find it specifically chosen and selected. His creation; the material used in his creation; his family; his town; his prophethood and all his other qualities and excellences are the best and of the highest rank. Allah ﷻ has made him unrivalled and unique in every respect. What could be greater than Allah choosing him to be His beloved and then also making beloved anyone who follows him!?

> *'Say; If you love Allah then follow me, Allah will love you and forgive you of your sins.' (Al Quran 3:31)*

### *The Chosen One*

It is in Musnad Ahmad, Bazaar, and Tibraani's *Mo'jam al Kabeer* from Abdullah ibn Masood that Allah ﷻ chose the Prophet ﷺ for Himself:

> 'Verily Allah ﷻ looked at the hearts of the servants and found Muhammad ﷺ with the best heart and chose him for His Self.' *(Syeduna Muhammad Rasoolallah)*

### *The selection of clay for his blessed body*

Shaykh Abu Rabee'; Imam Ibn Jowzi and Allaama Haffaaji narrate that when Allah ﷻ intended to create the body and flesh of Muhammad ﷺ He ﷻ ordered Jibril to bring white enlightened clay. Jibril, with the Angels of Paradise, came to the Earth and gathered white enlightened clay from the place of the Prophet's ﷺ blessed house and took it back to Allah's ﷻ court

> 'It was then kneaded with Paradise's pure water until it sparkled like a stunning pearl. The Angels then took it around the *Arsh*, the *Kursi*, the Heavens and the Earth so that all the Angels could come to know of it.' *(Al wafaa)*

### *The choice of the best loins and wombs for his ﷺ Nur*

From Syeduna Adam and Syeda Hawa to Syeda Aaminah and Syeduna Abdullah all the loins and wombs the Prophet's ﷺ nur passed through were of the utmost purity and chastity.

Syeduna Ali narrates that the Prophet ﷺ recited the verse *'Verily there has come to you a messenger from amongst yourselves'* (10:128) reciting the word Anfus (yourselves) as Anfas (your most pure) and said

> 'Verily a Prophet has come to you from the best of you from both father and mother; all my forefathers from Adam were pure and in wedlock' *(Shifaa)*

Ibn Abbaas narrates that the Prophet ﷺ said

> 'Allah ﷻ continually transferred me from honourable loins to pure wombs until I was born to my parents. None of them met outside wedlock.'

Imam Muhammad bin Saaib AlKalbi writes

> 'I studied five hundred of the Prophet's ﷺ mothers and found not one of them with any of the ills of *Jahilliya* such as fornication. They were all married women.' *(Shifaa 1:17)*

Waathila bin Al Asqa' narrates that the Prophet ﷺ said

> 'From the children of Ibrahim Allah ﷻ chose Ismail, from the children of Ismail He ﷻ chose Banu Kinaana and from the Banu Kinaana He ﷻ chose the Quraysh. From the Quraysh He ﷻ chose the Banu Haashim and He ﷻ chose me from the Banu Haashim.' *(Tirmidhi, kitaab ul Munaaqib)*

Abdullah bin Abbaas narrates that the Prophet ﷺ said

> 'I am better than them in person and better than them in family.' (Bayhaqi and Tirmidhi from As shifa Ch2:6)

### *Jibril's testimony to the selection of his family*

Bayhaqi, Abu Nuaim and Tibraani narrate from Umm ul Momineen Syeda Aisha that the Prophet ﷺ said

> 'Jibril came to me and pleaded 'Yaa Rasoolallah, I have seen the world's East and its West and I have not found a man better than Muhammad nor a family better than the Banu Haashim.' *(Shara Shifaa)*

In this way in prophethood and attributes Allah ﷻ made the Prophet ﷺ distinct from all the creation.

### *Embodiment of mercy*

The Prophet ﷺ is the embodiment of mercy and compassion. Allah ﷻ has mentioned this perfect attribute with the following words *'And we did not send you but as a mercy for the Universe.' (21:107)*

Abu Amaama narrates that the Prophet ﷺ said

> 'Allah ﷻ sent me as mercy for the Universe and guidance for the pious.' *(Jawaahir ul Bahaar)*

The Universe refers to the whole of Allah's creation; whosoever's Lord is Allah Muhammad ﷺ is mercy for it. Consequently it is not correct to insist that he ﷺ is mercy only for the Humans or the Jinn. Allaama Uloosi writes

> 'For me the Prophet ﷺ was sent as a mercy for every individual in the universe, including Angels, Humans and Jinn, with no distinction between believing or disbelieving Humans or Jinn, each has its own (share of his) mercy.' *(Ruh ul Ma'aani)*

He then quotes the *Ahl ul Maarifa* (people with the recognition of Allah ﷻ):

> '*Aalameen* (universe) refers to the whole of creation. Muhammad ﷺ is a mercy for it all; however each has its own share of this mercy. Despite this all are similar in that the Prophet ﷺ is the reason for their existence. They (Sufiya) have further stated that the universe was created from his nur.'

Mulla Ali Qaari in discussing him ﷺ being a mercy for everything writes

> 'Only Allah ﷻ knows the truth but my view is that the honoured and benevolent existence of the Prophet ﷺ is a mercy for all of Allah's ﷻ creation because *Aalameen* literally refers to everything save Allah and there is no impediment here to restrict its literal meaning.'

He further adds

> 'This view is supported by Allah's ﷻ statement that He ﷻ sent him as a Prophet to the whole universe, the earlier and the latter. The Prophet's ﷺ existence is like the heart and centre of an army, the other prophets are its (forerunners) advance party, the awliyaa its reinforcements and the rest of the creation the infantry to the left and right of him. Allah's ﷻ statement *'Blessed is the one who revealed the furqan upon his servant so he could become a warner for the universe' (25:1)* also guides us and the following statement of the Prophet ﷺ reinforces this 'I have been sent to all of Allah's ﷻ universe'. I have discussed in detail in my book '*As salaat al Aliya fi Salaat il Muhammadiya'* the reason for him being sent to everything.' (Shara Shifa)

Thus the Prophet ﷺ is a mercy for each and every thing in the Universe and each has its own unique share. There is nothing that is deprived of his ﷺ mercy, take a look at some examples:

### *Jibril's share of his mercy*

The Prophet ﷺ once asked Jibril

> 'Have you received any part of my mercy?' He replied 'Yaa Rasoolallah indeed, after seeing the consequences of Iblis I too was in fear but this ceased when I saw written in the scripture revealed to you 'The Powerful

> One that lives near the Arsh is obedient and *Ameen* (trustworthy)' (Shifaa)

### *The Arsh's share of his mercy*

When on the night of the Isra the Prophet ﷺ arrived at the Arsh it took hold of him and pleaded

> 'Yaa Rasoolallah! You are the one who has been allowed to see His (Allah's) ﷻ *Jamaal* (beauty) and *Jalaal* (awe). I am Allah's largest creation but when He ﷻ created me I trembled in awe of His majesty. When He ﷻ wrote 'Laa ilaaha illallah' upon me my amazement and anxiety intensified but when He ﷻ wrote 'Muhammad ur Rasoolullah' my anxiety receded for your name brings peace and tranquillity to my heart. So if this is the mark of your name what would happen if you were to glance upon me!? Allah ﷻ has made you a mercy for the whole universe and I too have received a share of this mercy; the people incorrectly believed that Allah ﷻ was enclosed within me. With your arrival people's belief about me has been corrected for you have taught that nothing can contain Him ﷻ.' (Mudaarij An Nabbuwah)

### *The Disbeliever's share of his mercy*

Anyone who has studied the lives of the previous prophets knows that after each of them had exhausted every avenue of preaching and the people still rejected them that prophet would supplicate to Allah ﷻ and a punishment would befall the rejecters and destroy them. However because of the presence of the Prophet ﷺ Allah ﷻ did not punish his ﷺ enemies in this way, even when the disbelievers taunted him *'If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment'* (8:32)

Allah ﷻ explained that although they were worthy of punishment they will not be punished because of the Prophet ﷺ

> *'And Allah would not punish them while you are amongst them nor will He punish them while they seek Allah's forgiveness.'* (8:33)

Because the Prophet ﷺ is within his umma until Qiyaama, the blessing of his presence will prevent it from being punished like the previous nations.

### *The light of the gathering of the Prophets*

Allah ﷻ has made the Prophet ﷺ the leader of all the prophets and guides and every prophet and messenger benefitted from the light of his Prophethood and Messengership. Allah ﷻ took an oath from every prophet and messenger to believe in him and to help him in his mission. The Quran described this oath as the *'Meethaq ul Anbiyaa'*. For taking this oath Allah ﷻ gathered all the prophets in one place and Himself ﷻ described to them the perfect attributes of the Prophet ﷺ and ordered them to believe in him and become his helpers. The Quran mentions this oath in the following way

> 'And (remember) when Allah took the Covenant of the Prophets, saying 'Take whatever I gave you from the Book and Hikma, and afterwards there will come to you a Messenger confirming what is with you; you must then believe in him and help him.' Allah said 'Do you agree and will you take up My covenant?' They said 'We agree.'*(3:81)*

### *The prophets were only given Prophethood after they believed in him*

In the tafseer of this verse Imam Qustalaani quotes Haafiz Ibn Katheer that

> After creating the nur of the Prophet ﷺ and bestowing upon it perfections and prophethood Allah ﷻ then created the nurs of all the other Prophets. He ﷻ ordered the Prophet's ﷺ nur to come before them and

> cast its benevolent gaze over them. As soon as the nur appeared the nurs of all the other prophet's dimmed before it and they called out 'O Lord! Who is this whose nur has covered and overwhelmed us?' Allah ﷻ explained 'This is the nur of Muhammad bin Abdullah; if you bring faith upon him I will give you prophethood.' They all pleaded 'We bring faith' and this is mentioned in this verse (3:81).' *(Muwaahib ma'a Zarqaani)*

Imam Taqi uddeen Subki has scribed a whole book *'At Ta'Zeem wa'l Manna'* in the tafseer of this verse. Allaama Muhammad Ashraf Siyaalvi has summarised some of it in his Urdu book *'Tanveer ul Absaar bi Nur il Nabiyyil Mukhtaar'*

The Prophet ﷺ has mentioned this high station on numerous occasions, two of which are:

It is in Sunan Daarimi that Jaabir narrated from the Prophet ﷺ

> 'I am the leader of all the messengers yet I am not proud, and I am the *Khaatim* (seal) of all the Prophets and I am not proud.'

It is narrated from Abu Bin Kaab in Jaame Tirmidhi that the Prophet ﷺ said

> 'On the day of Qiyaama I will be the imam, speaker and intercessor of all of the Prophets, yet I am not proud.'

The Imam of the Ahl e Sunna has described this great rank as *'Shama e bazm e Hidaayat'* (The light of the whole of the Prophets). This will be further explained in sonnet 96.

Sonnet 2:

مہر چرخ نبوت پہ روشن درود
گل باغ رسالت پہ لاکھوں سلام

**Mehr e Charkh e Nabuwwat pe Roshan Durood**
**Gull e Baag e Risaalath pe laakhon salaam**

Glossary of Terms:

Mehr: Sun
Charkh: Sky
Nabuwwat: Prophethood
Roshan: Enlightened
Gull: Flower
Baag: Garden
Risaalath: Messengership

**Upon the sky of Prophethood's sun enlightened Durood**
**Upon the garden of messengership's flower multitudes of salaam**

The Prophet's ﷺ position amongst the prophets is like the Sun in the Sky, and like the flower in the garden, whose appearance left no need for the blossoming of another rosebud.

### *The Sun in the Sky of Prophethood*

Whilst describing his ﷺ attributes and perfections in the Quran Allah ﷻ has given him the title of the 'shining sun' (*Siraaj un Muneer)* in the verse *'O Prophet We have sent you as witness, and a bearer of glad tidings, and a warner and as one who invites to Allah by His permission, and as a shining sun.'* (33: 45-46)

Although *Siraaj* has two meanings (candle and sun) here it is better to take it in the meaning of the sun. Allaama Saawi in the *Haashiya of Jalaalayn* writes

> 'In Allah's ﷻ statement 'Siraaj un Muneer' it is better to take Siraaj to mean the sun.'

Ibn Katheer in discussing this description in his tafseer writes

> 'The truth which the Prophet ﷺ brought is like the Sun in its shine and splendour, only the obstinate rejects it.'

It is clear that in Quranic terminology the term *siraaj* is used for the sun, just as *nur* is used for the moon. For example in Sura Nuh *nur* is used for the moon and *siraaj* for the sun *'And He made the Moon a nur therein and He made the Sun Siraaj.'* (71:16)

The Quran's usage of *siraaj* for the sun is so well known that if the term *siraaj* is used without the mention of the sun it would still be understood to mean the sun. In Sura Furqaan the Quran describes the moon as *nur*, but mentions *Siraaj* on its own to refer to the sun *'And He placed (in the heavens) a Siraaj and a Muneer (light giving) Moon.'* (25:61)

It is clear from this that in Quranic terminology the sun is specifically referred to as *siraaj* and because the Quran has also described the Prophet as the *siraaj* he too can be described as the sun.

## *The difference between the material and spiritual sun*

The Quran, by using different terms for the spiritual and physical sun, has highlighted the differences between the two. It did so in order that no one falls into the trap of believing the physical sun to be better or equal to the Prophet ﷺ.

Allah ﷻ describes the physical sun as *'Wahhaaj'*, for example in the verse *'And we have built above you seven strong (heavens) and we have made a Siraaj Wahhaaj.' (78:12-13)*. Wahj literally describes a light that has heat and refers to something that is both light and hot. *Wahhaaj*, the exaggerative form, is used for that which has great light and great heat, and because the sun has extreme light, such that no one can directly look at it, and extreme heat, that no one can stand directly beneath it for long, it is called *Wahhaaj*. It is obvious that this sun is both of fire and the source of fire itself for the attribute of fire is both light and heat.

However Allah ﷻ has given the spiritual *siraaj* (sun) not the adjective of *wahhaaj* but of *muneer*, which is a lunar attribute; meaning its light is accompanied by coolness. *Muneer* thus means a cool light. Consequently the spiritual sun has the light of the sun; it is not as dim as the moon, being unable to lift the darkness of night, but does not have the heat of the sun that causes discomfort and pain. Thus, whilst the physical sun is fire the spiritual sun is *nur*. That is why the Quran has described the physical sun as *wahhaaj*, which is a combination of light and heat and described the spiritual sun as *muneer* which is a combination of light and coolness.

If He ﷻ makes things *Wahhaajiyah* He ﷻ makes them perfect with *Muneeriyah*. If its heat sometimes brings displeasure its nuraani coolness constantly increases love and affection.

*Wahhaaj* inflames whilst *muneer* cools, with the former the heart and body burn but with the latter they come to life. The body darkens under the former, but becomes enlightened under *muneer*. The material sun is fire through *'The fire of Allah kindled' (104:6)* whilst the spiritual sun is *nur* through the *'Light of the Heavens and the Earth'*.

## *The need for the spiritual sun*

If the physical world requires a physical sun, and it undoubtedly does, the spiritual realm also needs a spiritual sun for its survival. To fulfil this need, just as Allah ﷻ created a physical sun to physically enlighten the Earth, similarly He ﷻ created a spiritual sun in the form of the Prophet to spiritually enlighten all parts of the universe. Whilst the physical sun only enlightens the body the spiritual sun also enlightens the soul.

In short, like the material world the spiritual also needs a sun because we know that life and the physical world cannot survive without heat. The natural heat is like its soul, without it this realm would not exist. From rocks, plants and humans to the smallest insect the greater part of their existence is owed to heat. If there was no heat in the body no bodily part would survive. If the heat was to be sucked out of this world and all its constituents the whole universe would come to a standstill. It would not have the power of movement, which is the first sign of life. Thus heat is like the soul of the universe and everyone knows that the source of this heat is nothing other than the Sun. It benefits all with heat, indeed all the other sources of heat burning around the world are only doing so after benefitting from the Sun. Thus the physical existence of stones, plants, humans, minerals and matter depends upon natural heat and the source of that heat is the Sun. Thus it was incumbent upon divine nature to provide this human world with a sun that could secure its material life.

In exactly the same way the spiritual life and the development of the stages of the soul depend upon the heat of belief and love of the Lord. This is what is known as *imaan*. Knowledge, character, state, rank, emotions and enjoyments all exist because of this heat of Imaan (belief) and if the heat of Imaan was ever to go cold all these spiritual perfections and ranks would cease to exist.

### *The source of prophetic spirituality is the person of the Prophet*

Everyone knows that the source of the heat of Imaan (faith) and the love of God are the prophets, and their sole source of this heat is the blessed person of the Prophet Muhammad ﷺ. This is because he is the *Khaatim un Nubuwwah* (The Seal of Prophethood), through whom all the prophets and nations received the heat of spirituality. If the other prophets are the stars then the Prophet ﷺ is the sun of prophethood. The source of Imaani (faith) and Ihsaani (spiritual) wellbeing, enlightenment and heat is the sun of prophethood. The spiritual heat, activities and life of the whole universe is only possible because of this Prophetic sun. It was only natural that like the material world the spiritual realm be given a spiritual sun that could be the surety of the spiritual world. If the existence of the material world was in need of a material sun then the spiritual world was in ever greater need of a spiritual sun and it was in the form of the blessed person of the Prophet ﷺ.

As, in addition to being the source of spirituality of the rest of the world, he ﷺ is also the source of spirituality of the other prophets, the Imam has described him as the *'Mehr Chark e Nabuwwah'* (Sun of the sky of Prophethood)

### *The flower of the garden of prophethood*

The beauty and centrepiece of any garden is its flowers, with them is its bloom and beauty. The flowers of this thriving world are the prophets, with them is the spring and life of this world. However the evergreen flower that is the spring of the garden of prophethood itself is the blessed beloved of Allah ﷻ. Before his arrival many springs had blossomed in this world but all were eventually overcome by autumn, however his arrival brought an

eternal spring to this universe that could not be surpassed by autumn. In the form of the Prophet ﷺ Allah created a flower in the garden of prophethood that will never whither. With him now there is no need for any other flower to blossom in this garden and that is why Allah declared him ﷺ *Khaatim un Nabiyyeen* (the seal of the Prophets): *'Muhammad is not the father of any of your men, but he is the messenger of Allah and the seal of the Prophets. And Allah is the Ever all aware of everything.'* (33:40)

Sonnet 3:

شہر یار ارم تاجدار حرم
نو بہار شفاعت پہ لاکھوں سلام

**Shehar yaar e Iram; Taajdaar e Haram**
**No Bahaar e Shafaa'at pe laakhon salaam**

Glossary of Terms:

Shehar yaar: King
Iram: Paradise
Taajdaar: King
Haram: Ka'ba
No Bahaar: New spring
Shafaa'at: Intercession, seeking forgiveness for sinners

**The owner of paradise, the ruler of the Ka'ba**
**Upon the new spring of intercession a multitude of salaam**

Here the Imam mentions three *khasaais* (particularities) of the Prophet ﷺ; owner of Paradise; the ka'ba of the Ka'ba and the source of Intercession

### *Paradise is his*

Here we will discuss the Prophet ﷺ being the owner of Paradise, under sonnet 4 (*Chief of Paradise's organising committee*) we will mention his distributing and granting of Paradise.

Abdullah bin Abbaas narrates

> On the day of Qiyaama *(reckoning)* the gatekeeper of *Jannah* (paradise) will say to the people 'Verily Allah ﷻ has ordered me to give the keys of *Jannah* to Muhammad ﷺ.' (Mudaarij un Nubuwwah)

Abdullah bin Abbaas narrates that the Prophet ﷺ himself mentioned

> 'I am the leader of the children of Adam in this and the next world, yet I am not proud. On the day of *Qiyaama* I and my umma will come first, yet I am not proud, on the day of *Qiyaama* the flag of *Hamd* (praise) will be in my hand, yet I am not proud, Adam and all the other prophets will be under it and on the day of *Qiyaama* the keys of paradise will be mine, yet I am not proud.' (Dalaail un Nubuwwah of Abu Nuaim)

Anas bin Malik narrates that the Prophet ﷺ said

> 'When people will be lying still (in the grave) I will be the first to rise from the grave; when all will be presented before Allah ﷻ I will be the first to step forward and when all will be silent I will speak (to intercede) on their behalf. When they will be sentenced they will all request me to intercede and when they will

> all be in despair I will be the bearer of good news. On that day the keys of *karaama* (and good) will be in my hand and on that day the flag of *hamd* will be in my hand.' (Tirmidhi)

On the basis of the above narrations the *Imams* of this umma have stated that just like everything else in this universe Allah ﷻ has given Paradise to the Prophet ﷺ and he can give from it whatever he wishes to whoever he wishes.

Mulla Ali Qaari quotes Imam Ibn Saba's mention of the Prophet's ﷺ *khasaais*

> 'Verily Allah ﷻ has given Paradise to the Prophet ﷺ. He can give whatever he wants from it to whoever he wants.' (*Al Mirqaat*)

Abdullah bin Abbaas described the Prophet's ﷺ *Khusoof* (at the time of an eclipse) prayer

> 'During the prayer we saw the Prophet ﷺ grabbing something so after the prayer we asked 'Yaa Rasoolallah, you stepped forward to grab something but then pulled away, what was the matter?' The Prophet ﷺ replied 'I saw Paradise and took hold of some of its bunches, had I picked them you would have been eating them until *Qiyaama*!' (Muslim, Baab Salaat ul Khusoof)

Who else would Allah ﷻ have allowed to take from His Paradise?! Such a rank is only and exclusively for His beloved ﷺ!

### *Made a dry stump a tree of Paradise*

In Musnad Daarimi it is narrated from Burayda

> 'In the early days the Prophet ﷺ would deliver his sermon standing against a dry stump. When he moved

> away from it to the purpose built pulpit the stump began crying loudly. Hearing it the Prophet ﷺ left the pulpit and put his hand on it and asked 'What is your wish? If you want I can make you fresh again or if you want I can plant you in Paradise. There you will drink from its springs and rivers and become beautiful with great fruits and the *Awliyaa* (friends of Allah) will eat your fruit. The stump chose to be planted in Paradise.' (Daarimi)

Look at the great authority of the Prophet ﷺ, whilst on Earth he is planting a stump in Jannah!

### *The Prophet ﷺ is the ka'ba of the Ka'ba*

After Allah ﷻ the highest rank belongs to the Prophet ﷺ. It was for this reason that despite having its own virtues the Ka'ba bowed towards the Prophet's ﷺ house at the time of his birth. The Prophet's ﷺ grandfather Abdul Muttalib said

> 'When the Prophet ﷺ was born I was at the Ka'ba when suddenly it stooped towards the *Maqaam ul Ibraheem* (which is in the direction of the Prophet's ﷺ house). All the idols there fall and I heard a voice from the Ka'ba walls say '*Al Mustafa* (The Chosen one), *Al Mukhtaar* (the Authorised One) has been born, at his hands disbelief will be defeated. After cleansing the Ka'ba of idols he will order the worship of the true Lord.' (Dhiyaa un Nabi)

(The Imam also refers to this in sonnet 42)

### *O Beloved You are My Qibla*

Allaama Uloosi under the verse '*And for everyone there is a Qibla to which they face*' (2:148) quotes Allah's ﷻ statement mentioned by some of the Mufassireen:

> ‘(O beloved) The Qibla of the Muqarribeen is the Arsh, for the Ruhaaneen it is the Kursi, Bait ul Mamoor is the Qibla of the Karoobeen, Bait ul Muqaddas is the Qibla of the Prophets and your Qibla is the Ka’ba and this is the Qibla of your physical body. I am the Qibla of your soul and you are my Qibla.’ (Ruh ul Ma’aani)

Qibla refers to wherever one looks and focuses towards, Allah ﷻ looks towards His beloved ﷺ, which is why He said in Sura Toor *‘So wait patiently for the decision of your Lord for verily you are under our Eyes.’ (52:48)*

### *No Bahaar shafaa’at (New spring of Intercession)*

Allah ﷻ has bestowed the station of the Greater Intercession upon his beloved Prophet ﷺ. This is mentioned in the Quran *‘It may be that your Lord will raise you to Maqaam ul Mahmood’ (17:79)*

There are many statements regarding the *Maqaam ul Mahmood* but the most prominent in light of the ahadith is that it is the station of the Greater Intercession; Abu Hurayra narrates that the Prophet ﷺ was asked about the *Maqaam ul Mahmood* mentioned in the above verse and he explained

> ‘It is the station of intercession.’

Ibn Umar narrates

> ‘On the day of Judgement people will run in their droves from prophet to prophet in search of an intercessor but will find none until they finally come to the Prophet Muhammad ﷺ who on that day will be granted the Station of Mahmood by Allah ’ (Bukhaari, Kitaab ut Tafseer)

### *To the right of Allah’s Arsh*

Where is the Station of Mahmood? The ahadith describe its location; Abu Hurayra narrates that the Prophet ﷺ said

> ‘(After the splitting of the Earth) I will be given an attire from the clothing of Paradise and will stand to the right of the Arsh and no one from the creation but I will be able to stand in that position.’ (Tirmidhi)

The Arsh will be where Allah will be that day. Mujaahid has taken that as the meaning of *Maqaam ul Mahmood*

> ‘Allah ﷻ will seat him ﷺ next to Himself on the Chair.’ (At Tadhkira of Qurtubi)

This is the station to which the whole of humanity will come in search of intercession and the Prophet ﷺ will respond ‘Yes, Allah ﷻ has bestowed this honour upon me.’

The ahadith have described this spectacle in great detail:

Abu Hurayra narrates that the Prophet ﷺ revealed that on the Day of Judgement he will be the leader of all the children of Adam and explained

> ‘In Qiyaama Allah ﷻ will gather all the earlier and later people. When the heat will become unbearable the people will confer with one another to find someone who could intercede on their behalf before Allah ﷻ. They will all go to Syeduna Adam and plead ‘You are the father of the humans. After creating you with His Own Divine Hand He ordered the Angels to prostrate before you. You then resided in Jannah. Have mercy upon us by interceding on our behalf before your Lord.’ However he will answer ‘Today my Lord is in a rage, the like of which He has never been before or will be again.

I was forbidden from going near the tree and I slipped and am worried for myself. Go and find someone else.'

In a similar way the people will go to all the prophets but all of them, by telling of their own slips, will complain of their own worries and order them to find someone else. The Lord on that day will be in such a rage that no one will dare speak. The people will eventually gather near Syeduna Isa who will state 'I too cannot intercede, but I can tell you of someone who was given the glad tiding of forgiveness in the world! Go to Muhammad ﷺ, the servant, whose earlier and later sins Allah ﷻ has forgiven'.

All the people will go to Muhammad ﷺ and plead 'You are Allah's beloved, the Seal of the Prophets, Allah ﷻ has given you the glad tiding of forgiveness. Have mercy upon our condition by interceding in your Lord's court for us. He ﷺ will reply 'That is what I am for, I am your helper.' The Prophet ﷺ then explained 'I will fall into prostration under the Arsh, Allah ﷻ will give me words to praise and eulogise Him that had not previously been given to anyone. When I will praise and eulogise my Lord He will say 'O Muhammad, raise your head, Ask! You will be given. Intercede! Your intercession will be accepted.' I will plead 'Lord, begin the accountability.'

The trial of everyone will then begin and that intercession will be known as the Greater Intercession and will be for all Muslims and disbelievers, rejecters and acceptors.

The Prophet ﷺ then said 'My Lord will open the door of intercession because of me.'

This is the rank to which the Imam referred to with the term 'the new spring of intercession'.

This event also clarifies the meaning of the verse 'That Allah may forgive your sins of the past and the future' (48:2) in Sura Al Fath. The purpose of this glad tiding is to make the Prophet ﷺ fearless of his own matters on the day of Qiyaama, it definitely does not mean that, God Forbidding, he had committed any sins and this verse was announcing their forgiveness. You have read in the hadith above that every other prophet will be worried about his own mistake but Allah's beloved will have no such worry for himself, instead he will worry for the creation. This is because Allah ﷻ has announced in this world that he has nothing to worry over, this was Allah's ﷻ greatest kindness upon His beloved ﷺ. It is of course a different matter that he himself remained worried in this world, like he should have. That is why when the companions saw the Prophet's ﷺ great endeavour in worship they asked why he was putting himself through such hardships when Allah had informed him that he was forgiven. The Prophet ﷺ asked them 'Should I not be a grateful servant for this?!'

This event also raises the question that if it is a universal truth that the Prophet ﷺ has been given the station of intercession and the people know it from this hadith, why, on Qiyaama, will they still run to all the other Prophets first?

There are several wisdoms in this, one of them is that Allah ﷻ wishes everyone to come to know of the Prophet's ﷺ rank and station. Had people gone straight to the Prophet ﷺ and received intercession some wretched person could have questioned the special status of the Prophet ﷺ, claiming had they gone to any other prophet they would have received the same response!

Consequently Allah ﷻ wanted the creation to go to everyone, and for the great prophets such as Adam, Nuh and Ibraheem to tell them that they did not have the courage to intercede and then for them to finally come to the Prophet Muhammad ﷺ, the

Chosen One, and come to know of his rank with Allah! The Imam explains this wisdom in the following way:

> 'The Prophet ﷺ is undoubtedly the *Shafee Mushaffa* (benevolent intercessor), had they come here first how would it have become apparent to the whole of creation, the first and last of them, followers and rejecters, that this highest rank is specifically for this merciful Prophet ﷺ whose elevated and glorious authority is greater and broader than the blessed ability of all the other prophets.' (Tajjalli ul Yaqeen)

### *The reason behind calling it the station of Mahmood*

This is also the reason this station of the Greater Intercession is known as the Station of Mahmood; on seeing this elevated rank the whole of creation will become envious and will praise him ﷺ.

In the narration of Ibn Masood the Prophet ﷺ added

> 'Then I will stand to the right of Allah ﷻ in a place over which the first and the last will be envious.' (Daarimi)

Shaykh Abdullah Siraaj uddeen Shaami in commenting upon this hadith wrote

> 'All the people in that place, whether good or bad, fortunate or unfortunate, will be praising and eulogising him ﷺ because by interceding that day he will have lightened their worries.' (Al Imaan bi Awaalim al Akhirah)

### *Who will intercession be for?*

Some people believe that the intercession that day will only be for the good and pious. This view is not correct for it is contradicted by numerous narrations:

1) Abu Musa Al Ashari narrates that the Prophet ﷺ said

> 'Allah ﷻ allowed me to choose one of two things; intercession or the forgiveness of half the umma, so I chose intercession because it is general. You believe that the intercession is for the pious?! No, it will be for the sinners and errers.' (At Tadhkira from Ibn Majah)

2) Tirmidhi narrates from Anas; whilst Ibn Majah and Abu Dawud Tiyaalsi narrate from Jaabir that when describing the scope of his intercession the Prophet ﷺ said

> 'My intercession is for those of my umma who committed great sins.'

3) Daar ul Qutni narrates from Abu Amaama that when the Prophet ﷺ said his intercession was for the sinners and wrongdoers the companions asked

> 'Yaa Rasoolallah, what will happen to the pious people?' He explained 'As for the pious they will enter Paradise through their deeds, as for the sinners they will enter Paradise through my intercession.' (At Tadhkira)

### *The Prophet's call 'Lord, let him pass safely'*

Imam Muslim narrates from Abu Hurayra that whilst describing the events of the *Siraat* Bridge the Prophet ﷺ said

> 'O my umma, when you will be crossing the Bridge your Prophet will be standing there and pleading 'Lord, let him pass safely, let him pass safely.' (At Tadhkira)

Reading this hadith the Imam proclaimed

*'Riza, now cross the bridge freely*
*for 'Lord, Let him pass safely' is the Prophet's call'*

meaning what danger is there now that the Prophet ﷺ is supplicating for our safe passage, so cross it fearlessly!

Shaykh Nawaab Saddiq Hassan (Ahl ul Hadith) has commented very aptly on these narrations of Bukhaari and Muslim in his *'Bagyaa t'ur Raaid'*

> 'Thus on the day of Qiyaama the rank and status the Prophet ﷺ has with Allah will become evident to all. That day will be his! He ﷺ will have rank on that day. O Allah, for the sake of this rank of Muhammad ﷺ, forgive us!
>
> Effectively his will be the station and his will be the speech for he ﷺ will be the guest that day, the rest of the creation will be his entourage.'

### *Allah ﷻ seeks the pleasure of Muhammad ﷺ*

All of the benevolence and kindness mentioned above is in fact Allah's ﷻ fulfilment of His promise to His beloved. He ﷻ proclaimed in the Quran 'And verily your Lord will give you so that you shall be well-pleased.' (93:5)

Allah ﷻ has revealed many verses mentioning His benevolence upon His servants, one of which is *'Say. O My slaves who have transgressed against themselves, despair not of the Mercy of Allah; verily Allah has forgives all sins. Truly He is Oft forgiving, most merciful'* (39:53)

Undoubtedly this verse is a great consolation for the sinners, but the verse *'And verily your Lord will give you so that you shall be well-pleased'* (93:5)'gives even greater hope.

Once Syeduna Ali asked the scholars

> 'Do you reckon the verse *'Say. O My slaves who have transgressed against themselves...'* to be the most hope giving?' They replied 'Yes' He explained 'We Ahl ul Bait believe that the most hope giving verse in the Book of Allah ﷻ is *'And verily your Lord will give you so that you shall be well-pleased'* (93:5).

Why is this verse so full of hope? Imam Qurtubi explains that when this verse was revealed the Prophet ﷺ said

> 'By Allah, I will not be pleased whilst a single follower of mine remains in Hell.' (Qurtubi)

It is in Musnad Bazaar that Syeduna Ali narrated from the Prophet ﷺ

> 'I will keep interceding and people will keep entering Paradise until Allah ﷻ proclaims 'O Muhammad, are you pleased?' I will respond 'O My Lord, I am most pleased.' (Al Imaan bi'l Awaalim il Akhirah)

Sonnet 4:

شب اسرٰے کے دولہا پہ دایم درود
نوشئ بزم جنّت پہ لاکھوں سلام

**Shab e Israa ke Doolah pe daaim durood**
**No'sha e Bazm e Jannat pe laakhon salaam**

Glossary of Terms:

Shab e Israa: The night of Mi'raaj/Isra
Doolah: The groom, male getting married
Daaim: Perpetual, eternal
No'sha: Leader, chief
Bazm e Jannat: The organising committee of paradise

**Upon the groom of the Night of Israa eternal durood**
**Upon the chief of paradise a multitude of salaam**

Through the miracle of the Mi'raaj Allah ﷻ bestowed an honour and rank upon the Prophet ﷺ that was the envy of Ibraheem and Musa. In this sonnet the Imam alludes to this rank.

### *The groom of the night of Israa*

This term is based on all those ahadith and narrations which describe Allah ﷻ making the Prophet ﷺ the groom of this night and all the other prophets his chaperones and greeters.

It is in Bukhaari and Muslim that before the Prophet ﷺ was taken on the Mi'raaj Jibril and all the other angels encircled him and bathed him. They opened the blessed chest and filled it with Allah's *Anwaar* (pl. nur meaning light) and *Tajalliyaat*.

Then the *Buraaq* was presented to him as a conveyance, which he ﷺ mounted and began his journey of the Mi'raaj.

### *The groom's fragrance*

Sonnets 88 and 92 will describe how from birth the Prophet's ﷺ body was extremely fragrant; anyone embracing him would continue to experience his fragrance for many days whilst the paths he ﷺ passed through became alive with his scent. However after the Mi'raaj his ﷺ body took on a groom like fragrance, Ibn Mardwiya narrates from Anas

> 'After the Mi'raaj the Prophet ﷺ was fragrant with the fragrance of the groom, in fact it was even sweeter than the bride's fragrance!' (Subl ul Hudaa)

This narration also proves that the term 'groom of the night of Israa' was prevalent amongst the companions and the Imam simply repeated it in his salaam.

### *The Chief of the Paradise Committee*

It has been mentioned previously that the organising committee of Paradise which Allah ﷻ formed has the Prophet ﷺ as its chief. Everything in Paradise proclaims Muhammad ﷺ as its chief because only the owner or chief's name can be scribed upon everything, not anyone else's. The Prophet's ﷺ name is upon the gate of Paradise; upon the foreheads of the *Hoor* and *Gilmaan*, and upon every leaf and tree. Some of this has been mentioned under the first sonnet. Here we will explain that Allah ﷻ has allotted Paradise to the Prophet ﷺ, and he, in accordance with Allah's ﷻ command, can give it to whoever he wishes and prevent it from whoever he wishes.

### *Some spectacles of giving Paradise*

The spectacle of giving and distributing Paradise will be evident on the day of Qiyaama, however some instances have also been foretold in the ahadith, including the famous one of bestowing Jannah to the companion Rabee'a bin Kaab. Take a look at it in his own words;

> "I used to serve the Prophet ﷺ by bringing him items for his ablution and other needs (such as miswaak, prayer mat etc). Once he ﷺ ordered 'Ask Me!' I said 'I seek your companionship in Paradise.' He ﷺ said 'Anything other than that?' I said 'It is that.' He ﷺ said 'Help me about yourself with plenty of prostrations."
> (Muslim, Nisai)

Take a look at the words of this hadith narrated by Imam Munzari in *Al Mo'jam Al Kabeer*

> 'I would serve the Prophet ﷺ during the day and at night would sleep at his door. I would fall asleep listening to him uttering 'Subhaan Allah, Subhaan Allah, Subhaana Rabbee'. One day he ﷺ ordered 'O Rabee'a, ask me so that I may give you.' I pleaded 'Allow me to reflect.' I thought that this world was temporary and will end so I asked 'Yaa Rasoolallah, I ask you to supplicate to Allah ﷻ for me that He saves me from the Fire and enters me into Paradise,' The Prophet ﷺ went quiet and then asked 'Who told you to seek this?' I replied 'No one ordered me to do so, I know that the world is perishable and temporary and you have the station with Allah ﷻ which is only yours, and thus I wish for you to supplicate for me.' He ﷺ said 'Help me about yourself with plenty of prostrations.'
> (At Targeeb wa Tarheeb)

These narrations reveal that Rabee'a did not just ask for Paradise but asked for the Prophet's ﷺ companionship too. In fact, his actual demand was for the Prophet's ﷺ companionship and because the Prophet ﷺ will be in the highest station in Paradise Rabee'a effectively asked for the highest Paradise.

It is narrated from Ali in Tibraani and *Makaarim ul Akhlaaq* that it was the practice of the Prophet ﷺ that whenever anyone asked him for anything he ﷺ would say 'yes' if he ﷺ agreed but would never say 'no' if he was unhappy with the question.

> One day a Bedouin came and asked him but he remained silent, the Bedouin repeated his question to which the Prophet ﷺ responded admonishingly 'O Bedouin, ask whatever you wish'. Ali narrates that they were all envious and expected him to ask for Paradise, but he asked for a camel. The Prophet ﷺ gave him. He then asked for provisions to get home and the Prophet ﷺ also gave him that. The Prophet ﷺ then commented 'How different is the question of this Bedouin to the old woman of the Bani Israil!'. He ﷺ then narrated the episode of when Musa and his nation reached the side of the Sea and Allah ﷻ turned the faces of their conveyances away from it. When this happened Musa pleaded 'O Allah, what is this?' Allah ﷻ replied 'You are near the tomb of My Yusuf, take his blessed body with you.' However no one knew where the tomb was until an old lady admitted 'I know where it is'. They ordered her 'So tell us!' She replied 'No. By Allah, not until you give me what I ask of you'. Musa agreed so she asked 'I ask to be with you at your station in Paradise.' Musa explained 'Lady, just settle for Paradise, do not ask for

such a great thing.' But the woman refused, Musa repeatedly tried to convince her until eventually Allah ﷻ revealed to him 'Give her it, for what harm does it do you?!' So Musa agreed. She told of Yusuf's tomb and Musa took it and crossed the sea. (Al Aman Wa'l A'laa)

The Prophet ﷺ here was explaining that the woman of the Bani Israil asked for Musa's companionship in Paradise whilst this Bedouin asked him for a mere camel and provisions.

You have already read that Rabee'a asked for the Prophet's ﷺ companionship in Paradise, this was because he had spent time with the Prophet ﷺ, whilst the Bedouin was not aware of such realities.

Sonnet 5:

عرش کی زیب و زینت پہ عرشی درود
فرش کی طیب و نزہت پہ لاکھوں سلام

**Arsh ki Zeb o Zeenat pe Arshi Durood**
**Farsh ki Teeb o Zeenat pe laakhon salaam**

Glossary of Terms:

Arsh: Allah's Throne, the Eighth Heavan
Zeb o Zeenat: Beauty and decoration
Arshi: Related to the Arsh
Farsh: The Earth/land
Teeb: Fragrance
Nuzhat: Purity

**Upon the Arsh's beauty and adornment Arshi Durood**
**Upon the Earth's fragrance and purity a multitude of salaam**

The previous sonnet mentioned the Mi'raaj journey, this sonnet refers to his ﷺ attendance at the Arsh and the baraka' the Earth gained from him.

### *His attendance at the Arsh*

The Prophet's ﷺ ascent is described in the Quran as *'Then he approached and came closer, and was at a distance of two bows length or (even) nearer.' (53:8-9)*

In its tafseer Imam Bukhaari mentions the Prophet's ﷺ statement narrated by Anas

> 'Jibril ascended with me to the *Sidra t'ul Muntahaa* (Lote Tree), Allah ﷻ then came close such that there was only a distance of two bows or less (between Him and I).'

Referring to this hadith Ibn Asaakir wrote

> 'The hadith proves that this was at the Arsh.' (Mun'ba al Muniyya)

Imam Haffaaji in describing the Prophet's ﷺ visit to the Arsh on the night of the Mi'raaj writes

> 'It is mentioned in the hadith of the Mi'raaj that when the Prophet ﷺ reached *Sidra t'ul Muntahaa* (the Lote tree) Jibril presented to him the *RafRaf* that took him to the Arsh.'

He then adds

> 'Countless sahih ahadith prove that the Prophet ﷺ travelled through Paradise and also reached the Arsh.'

Shaykh Abdul Haque Muhaddith e Dehlvi mentions this station in his words

> 'The Prophet ﷺ said 'Then the green coloured *RafRaf* was presented to me, its light was brighter than the Sun's, and the nur of my sight was enlightened by it. I was then seated upon it and it took me to the Arsh.' (Mudaarija an Nabuwwah)

In another place when discussing the vision of the Lord he writes

> 'The evident matter is that he ﷺ saw his Lord on two occasions; once at *Sidra t'ul Muntahaa* and once at the Arsh.' (Isha' tul Lumaat)

Shaykh Mujaddid Alf Thaani in his *Maktoobaat* wrote

> 'Muhammad ﷺ, the Prophet of Allah, is Allah's beloved and Afdhal (better) than the later and earlier people; he was blessed with the physical Mi'raaj, beyond the Arsh and Kursi, indeed beyond time and place.' (Maktoob)

### *The beauty and decoration of the Arsh*

The benefits and baraka' the Arsh derived from him have been described by the Imam as the 'beauty and decoration of the Arsh'. Have a look at some of these benefits:

Shaykh Abdul Haque Muhaddith e Dehlvi writes with reference to the Muhadditheen and the Ahl ul Sair

> 'When the Prophet ﷺ reached the Arsh it grabbed hold of him and pleaded 'Yaa Rasoolallah, you are the one who has been allowed to see His ﷻ Jamaal and Jalaal. I am Allah's largest creation but when He ﷻ created me I trembled in awe of his majesty. He ﷻ then wrote *'Laa ilaaha illallah'* upon me and my amazement and anxiety intensified but when He ﷻ wrote *'Muhammad ur Rasoolullah'* my anxiety ceased for your name brings peace and tranquillity to my heart. If this is the wonder of your name what will happen when you will cast your gaze upon me!?'

The Arsh's share of his ﷺ mercy has been mentioned under the first sonnet.

### *The fragrance and purity of the Earth*

All corners of the world were filled with disbelief, darkness, oppression and ignorance, to the extent that the creation had forgotten its creator. With the arrival of the Prophet ﷺ the light of Tawheed shone and the darkness of disbelief and ignorance lifted. His teachings fragranced people's interior and exterior and a spring, the likes of which had never been seen before, spread through society and the land. Here are some examples of how the Earth benefitted from the Prophet ﷺ:

### *The whole Earth becoming a masjid and pure*

The previous nations had specific places for worship. Beyond them they were not allowed to worship and any worship outside them was not acceptable. However with the arrival of the Prophet ﷺ the Earth was blessed with the honour of kissing his feet and Allah ﷻ announced that the whole Earth was pure and wherever upon it anyone remembered Him He ﷻ would accept it. The Prophet ﷺ announced this in the following way:

> 'Allah ﷻ has made, for my sake, the whole Earth a masjid and pure.' (Bukhaari)

### *A piece of the Earth became paradise*

Allah ﷻ made the pieces of the Earth which were his ﷺ abode; his place of worship; his pulpit and his mehraab a garden of Paradise. The Prophet ﷺ said

> '(The land) between my house and my pulpit is a garden from the gardens of Paradise.' (Bukhaari, Baab Fadaail ul Madeenah)

### *The Earth became the envy of the Arsh!*

The Earth is also honoured by having the Prophet ﷺ resting upon it, and the specific part of it that is kissing his feet is more virtuous than the Arsh itself!

Shaykh Ibn Aqeel Hanbali writes

> 'His ﷺ blessed tomb is afdhal than the Arsh.' (Fadaail ul Madeenah Munawwara)

Imam Yusuf Nibhaani writes that there is the Ijma of the Umma upon this

> 'The piece of the Earth upon which he ﷺ is buried is afdhal than all places and, through Ijma, afdhal than the Ka'ba and the Arsh.'

Molaana Muhammad Zakariyya Sahaaranpuri writes about the etiquettes of visiting the tomb

> 'When one's sight falls upon the Green dome one should combine the honour and awe of the Prophet's ﷺ elevated status with the reflection that under this dome is the most afdhal of all the creation, the chief of the prophets and even afdhal than the angels. Also the place of the grave is afdhal than all other places, and the parts touching the Prophet's ﷺ blessed body are afdhal than the Ka'ba; afdhal than the Arsh and afdhal than the Kursi, in short afdhal than any place on the Earth or in the Heavans.' (Fadaail ul Hajj)

Sonnet 6:

نور عين لطافت پہ الطف درود
زيب و زين نظافت پہ لاکھوں سلام

**Nur e Ain e Lataafat pe Altaf Durood**
**Zeb o Zeen e Nazaafat pe laakhon salaam**

Glossary of Terms:

Ain: Embodiment
Lataafat: Light, Sublimity
Altaf: The purest
Zeb: Decoration
Zeen: Beauty
Nazaafat: Purity, Cleanliness

**Upon the light of sublimity the most sublime durood**
**Upon the beauty of purity a multitude of salaam**

From head to toe the Prophet ﷺ was nur and his pure body a beautiful portfolio of subtlety and elegance, where even the notion of crudeness could not be contemplated.

The Quran and hadith have mentioned two states of the Prophet ﷺ. He ﷺ is Nur and he is Bashar, and in both states he is unrivalled. All the nuri creation is in awe of the greatness of his nuraaniyah whilst the whole of the Bashari world is in adoration of his bashariyyah. The Quran has mentioned both of these great characteristics and it is incumbent upon every Muslim to sincerely acknowledge both of them. It does not befit any Muslim to accept certain verses of the Quran and ignore others, the Quran has rebuked such mindsets in the following way *'So do you believe in part of the scripture and reject the rest.'* (2:85)

Praise be to Allah, we accept both of these realities. As this sonnet refers to the Prophet's ﷺ nuraaniyah we will describe that here:

In denoting the Prophet ﷺ the embodiment of nur the Quran said *'Indeed has come to you from Allah a Nur (Prophet Muhammad) and an enlightened book.'* (5:15)

Here Nur refers to the Prophet ﷺ and the enlightened book to the Quran. Imam Fakhruddin Raazi writes

'Nur refers to the Prophet ﷺ and the Book the Quran.' (Tafseer Kabeer)

Some people denote the term *Waw* in the verse as *Tafseeri* (explanatory; the following term explains the preceding term) and consequently both Nur and Kitaab refer to the Quran. The mufassireen and muhadditheen have rejected this outright. Mulla Ali Qaari writes

'*Waw* is used for *Ataf* (in the meaning of 'and' or 'addition'). It only transgresses to its substitute uses of tafseer when there is something preventing or restricting it being used in its original meaning. Here

> there is no such restriction. In addition if we were to accept the *Waw* as Tafseeri it can still mean that both Nur and Kitaab refer to the Prophet ﷺ! It can be asked what prevents both of them describing the Prophet ﷺ? His person is not just nur but the source of all nur (anwaar) and he is also an enlightened book for he is the embodiment (and collection) of all the Divine Secrets; the explanation of all the legal commandments and the revealer of all the states and news.' (Shara As Shifaa)

Allaama Syed Mahmood Uloosi writes similarly but adds that the most fitting explanation of both Nur and Kitaab is the Prophet ﷺ

> 'For me there is no issue with denoting both the Nur and Kitaab as the Prophet ﷺ because undoubtedly both correctly refer to Him.' (Ruh ul Ma'aani)

### *Two arguments of the Rejecters*

Those who insist on restricting the meaning of Nur and Kitaab to just the Quran have two specific arguments:

1) The preceding words (to this) mention the Prophet ﷺ so this next verse must solely be about the Quran. The previous verse is *'O people of the Book, now has come to you our Messenger explaining to you much of that which you used to hide from the Scripture and pass over much.' (5:15)*

2) The following verse has the term *'With it Allah guides all those' (5:16)* which has a singular pronoun 'it' and so requires the previous verse to refer to only a single item and not two and that must be the Quran for the Prophet ﷺ has already been mentioned in the preceding verse.

### *Critique of these arguments:*

1) The first argument is wrong, if something has been mentioned before it does not prevent it being mentioned again. Indeed its previous mention supports and aids the purpose of its repetition. If we were to examine the preceding verse carefully we will notice that it actually specifies that the Prophet is being discussed all the way through. Allaama Uloosi quotes the words of Imam Teebi in explaining this:

> 'It is more appropriate to denote nur to mean the person of the Prophet ﷺ because between the two verses Allah ﷻ has not used the *Waw* of *Ataf* so it is apparent that the terms 'Our Prophet' and 'Nur' both refer to the same single entity. In both instances the Ahl ul Kitaab are being given the glad tiding of the coming of the anticipated Prophet ﷺ. The first verse mentions the attribute of Prophethood and the second mentions the attribute of the Book and both are his ﷺ attributes.' (Ruh ul Ma'aani)

Molaana Ashraf Ali Taanvi has also clarified this same matter, in the Tafseer of this verse he writes

> 'One tafseer of this is the one I mentioned that Nur refers to the Prophet ﷺ and this tafseer is the most accepted because it is also the tafseer of the previous verse and that is a sign that the subject of the verb 'Jaa'a kum' is the one and same.' (Risaala un Nur)

These explanations have clearly shown that mentioning something once does not prevent its repetition, rather its prior mention aids its specification.

2) As for the *Dhameer* (pronoun) being just one, firstly if both Nur and Kitaab refer to the Prophet ﷺ then there should only be one *Dhameer*, however even if they are two separate matters it is still appropriate to have one *Dhameer*. This is because when two

items share a characteristic they can be referred to with one *Dhameer*, because of the shared characteristic.

Allaama Abu' Masood has mentioned many reasons behind using one *Dhameer*

> 'Either both of them are the one item or both of them are subject to one command or it refers to just one of them.'

### *The delicacy/subtlety of the Prophet's body*

Even though he ﷺ was nur he came to guide and lead the people in a human (skin) cloak. However his bashariyyah was free of the physical *kathaafah* (heaviness) or densities. This is the reason his body was more lateef than everything in this world, the Prophet ﷺ himself once described the bodies of the prophets

> 'Our bodies have been made like those of the souls of the people of Jannah.' (Zarqaani).
>
> It is clear that the souls of the people of Jannah are *lateef*, i.e. their bashariyyah is also nur.

Shah Abdul Aziz Muhaddith al Dehlvi wrote in the tafseer of *'And Indeed your Akhirah is better than the present' (93:4)* that from the progressions Allah gave him one was that

> 'He ﷺ will no longer have the bashari body and will attain the supremacy of the nur forever.' (Tafseer Azeezi)

Whilst denoting his bashariyaah as nur from toe to foot Molaana Rashid Ahmad Gangohi said

> 'Although he ﷺ was from the children of Adam his person had been made so pure that he ﷺ was

> acknowledged as being nur from head to toe.' (Imdaad us Sulook)

### *Nothing was more Lateef (sublime) than his pure body*

Indeed how will the Lataafat be of the one whose bashariyyah had become pure nur?! In explaining why his ﷺ blessed body had no shadow Imam Rabbaani Mujaddid Alf Thaani wrote

> 'One's shadow has to be more lateef than one's body, but there was nothing more lateef than his ﷺ pure body so how could it have a shadow?!'

### *His body was more delicate than flowers*

One aspect of the lataafat of his body was that despite taking a full part in all personal and social matters his ﷺ body still remained more delicate than a flower.

Anas narrates that the Prophet ﷺ would sleep on bedding made from palm fibre, and there would be no cloth between it and the blessed body, even though his body was more delicate than all the other people.

Ali narrates

> 'His ﷺ skin was very soft?' (Al Wafaa)

Once the Prophet ﷺ sat Muaadh next to him on a journey and Muaadh would say

> 'I have not touched any skin more softer than his.' (Subl ul hudaa)

Sonnet 7:

سَرو ناز قِدم ، مغز راز حِکم
یکّہ تاز فضیلت پہ لاکھوں سلام

**Saro Naaz e Qidam, Magz e Raaz e Hikam**
**Yakka Taaz e Fadeelat pe laakhon salaam**

Glossary of Terms:

Saro: The pine tree; referring to the height of the prophet;
Naaz: Attributes of love
Qidam: Old
Magz: Mind and source
Raaz: Secret
Hikam: Wisdom
Yakka: Unique
Taaz: Forbearer; the one's who precedes everyone else

**The endearing physique, the wisdom filled mind**
**Upon the pioneer of all virtues a multitude of salaam**

The Prophet ﷺ is unique and unmatched in terms of being nature's masterpiece; the locus of Allah's ﷻ secrets and the forerunner in all virtues.

With His divine Hand Allah ﷻ made the Prophet ﷺ so beautiful and elegant that he ﷺ was unique and unrivalled in His creation. Let us discover his ﷺ beauty and elegance:

The Prophet's ﷺ blessed body was neither large nor small but from head to toe was the beautiful embodiment of proportionality. All his ﷺ bodily parts complemented each other so well that no one could ever claim that any part was disproportionate to the rest of his body; they were all so consistent and suitably perfect that none could be deemed too large or too small.

Too big or too slight are seen as imperfections and contrary to beauty and elegance, so how could the Lord accept anyone calling His masterpiece imperfect or ugly?! Without a doubt Allah ﷻ made His beloved ﷺ unrivalled and faultless.

The Prophet's ﷺ flawless body was the pinnacle of beauty and proportionality and the bearer of attractiveness and grace. His ﷺ body was the paragon of proportionality so much that it seemed that beauty itself had arrived in the human form. The tongues of the companions remained ever moist in the praise of the Prophet's ﷺ beautiful appearance. The narrations reveal that in terms of the beauty of his composition the Prophet's ﷺ pure body was in a league of its own. For example the Prophet's ﷺ chest and stomach were flat, his ﷺ chest was well proportioned and slightly ahead of his ﷺ stomach. According to the rules of medicine and health the Prophet's ﷺ body was perfectly proportioned and attractive.

The companions would become ecstatic on seeing the beauty of the Prophet ﷺ, and would readily acknowledge their inability to describe his ﷺ beauty with any justice. The truth was that his ﷺ everlasting beauty was beyond expression and description and the Arabs, despite all their claims to eloquence and rhetoric, were unable to fully describe it. Their inability is described in the following sonnet:

> *The scope of the eye is limited whilst the flower of your beauty is broad,*
> *The flower pickers of your garden complain of their tight basket.*

Hind ibn Abi Haala narrates about his ﷺ creation

> 'He ﷺ was *'Muta'addal ul Khalq'* (proportionate in build) and despite having flesh was not soft (fat).'

*'Muta'addal ul Khalq'* (proportionate in build) has been described as 'Allah made all his parts so proportionate that they were very balanced and dignified (they did not look odd or out of place).' (Syeduna Muhammad Rasoolallah)

Abu Tufaail Aamir bin Waathila narrates

> 'The Prophet ﷺ was well proportioned.' (Muslim, Kitaab ul Fadaail)

Barra bin Aazib writes about his beautiful build

> 'The Prophet ﷺ was the most beautiful of all people in build.' (Bukhaari, Kitaab ul Munaaqib)

In describing the Prophet's ﷺ beautiful and proportionate build Anas bin Malik explained

> 'The Prophet ﷺ was beautiful in build.'

### *The Source of the secrets of Wisdom*

The Prophet ﷺ was fully aware of Allah's ﷻ secrets and signs and was their locus and chest. The matters and wisdom revealed

to him are beyond the imagination of others. Allah ﷻ describes his station of proximity to Him as: 'Then he approached and came closer and was at a distance of two bows length or nearer, so (Allah) revealed to His servant whatever he revealed.' (53:8-10)

In other words the conversation that took place between the lover and the beloved only the bestower and the bestowed upon know, and no one else.

Look at the revelation of the Quran, only he ﷺ is fully aware of the secrets of this revelation. For example, only he ﷺ has the true knowledge of the *Huroof ul Muqati'aat* (AlifLaamMeem; HaaMeem etc). That is why the mufassireen have denoted them as the secret conversations between Allah ﷻ and him ﷺ. It is in light of this that the *Ahl ul Qalb* denote him ﷺ as the *'Kanz ul Aazam'* (the greatest treasure chest). Shaykh Abu'l Abbaas Al Tijaani writes that he is the *Kanz ul Aazam*:

> 'He ﷺ was the collection of the secrets, sciences, appreciation, *tajjaliyaat* (glories);both personal and attributable, noun and verbal. As these are all comprehensively collected within his person he ﷺ is known as the *Kanz ul Aazam* because it is from him ﷺ we learn all the meanings; secrets; anwaar; visions; tawheed; certainty; imaan and the etiquette of dealing with the Lord. He ﷺ is the source of good for every body.'

He ﷺ is the one who solved the universe's greatest mystery of 'Tawheed' for us by seeing it for himself.

### *Forbearer and first in all virtues*

Not only is he ﷺ the collection of all virtues but in every virtue he ﷺ is first and before every one else. All the virtues that were bestowed individually upon each and every individual in this world the Prophet ﷺ was given all of them perfectly.

The Quran has also clearly revealed that all the extrinsic and intrinsic beauties and perfections of this universe are found in the person of the Prophet ﷺ. This is because the most honoured of the creation are the prophets and messengers and he ﷺ is the collection of all their attributes. In mentioning all His honourable prophets Allah ﷻ said *'They were those (prophets) who Allah guided so follow their guidance' (6:90)*

The word guidance in this verse does not mean the rules and commands of the previous prophets because all of them were repealed when the Prophet ﷺ announced his prophethood, instead guidance here means their extrinsic and intrinsic attributes and perfections by which they gained supremacy over the rest of the creation. Thus all the distinctions and perfections present individually in all the prophets were collected and perfected within the person of the Prophet ﷺ and he ﷺ thereby became the collection of all the perfections of prophethood.

Imam Qutb uddeen Raazi writes about this verse proving the Prophet ﷺ being the most honoured prophet:

> 'It is determined that this verse does not order the following of their legal commands but is about their perfect attributes and honourable characters, for example it orders uptaking patience, devotion and gratitude etc. Further this blessed verse is a definitive proof that in this way he ﷺ is more honoured than all the prophets, for he ﷺ combined in his own pure character all the particularities and perfections that the other prophets had individually, thus just as he ﷺ is definitely *afdhal* than each prophet he ﷺ is *afdhal* than all of them collectively.'

After explaining the meaning of this verse Imam Fakhruddeen Raazi writes

> 'This makes clear that all the beautiful characteristics present individually in the previous prophets were combined at their pinnacle in the character of the Prophet ﷺ. Thus he ﷺ is afdhal than all of them.' (Tafseer Kabeer)

Sonnet 8:

نقطئ سِرِّ وحدت پہ یکتا درود
مرکز دور کثرت پہ لاکھوں سلام

**Nuqta e Sirr e Wahdat pe Yaktaa Durood**
**Markaz e Dor e Kathrat pe laakhon salaam**

Glossary of Terms:

Nuqta: The dot at the beginning of a line
Sir: Secret
Wahdat: Allah's ta'aala's uniqueness and Oneness
Yaktaa: Unique
Markaz: The centre of a circle, the source
Dor: Rule/reign
Kathrat: Plentiful

**Unique durood upon the revealer of the secret of Uniqueness,**
**Upon the source of the reign of plenty a multitude of salaam**

This sonnet mentions two of the Prophet's ﷺ *khasaais* (particularities);

1) Being the first in knowing the secret of Allah's Tawheed and
2) Being the locus and root of all realities.

### *The first to know the secret of Tawheed*

In a Hadith ul Qudsi Allah ﷻ states

> 'I was a hidden treasure and then I desired to become known, so I created the creation.'

It is an accepted truth that the Prophet ﷺ was the first creation. It is also true that he ﷺ was the cause of creation, it is mentioned in a hadith that Allah ﷻ said

> 'Had it not been for you I would not have revealed my Lordship.'

In light of these ahadith Imam ur Rabbaani Mujaddid Alf Thaani wrote

> 'The cause of the universe's creation was *Muhabbah* (love) and the first requisite, choice and appearance was the Prophet ﷺ. *Muhabbah* was the demand of the Lord, the Most High, and the Prophet ﷺ was the requisite of *Muhabbah*, thus with him *Raboobiyah* (Divinity) become apparent and he was made the mercy for the Universe.'

His ﷺ blessed *zaath* (person) is the centre and source of all the Universe's realities, Imam Qustalaani quotes from '*Ad Dur Al Azeem Fi Mawlid il Kareem*' that

> When Allah ﷻ created Adam He told him that He had given him the title of Abu Muhammad. He asked 'What is the reason for this?' Allah ordered him to raise his

> head, when he did he saw the Muhammadi Nur and pleaded 'O Lord, what is this nur?' Allah ﷻ explained 'It is the nur of a great prophet from your offspring and children, in the heavens his name is Ahmad and on the Earth it is Muhammad. Had it not been for him I would not have created you, the Heavans or the Earth.'

This is supported by Imam Haakim's narration in which Adam saw the Prophet's ﷺ name written upon the Arsh and asked who that was. Allah ﷻ replied

> 'O Adam had it not been for him I would not have created you.'

Mulla Ali Qaari quotes from Dehlmi the narration of Abdullah ibn Abbas that the Prophet ﷺ said

> 'Jibril came to me and gave me Allah's ﷻ message 'O Muhammad, if it wasn't for you I would not have created Jannah and if it wasn't for you I would not created the Fire' and the narration of Ibn Asaakir has the additional words 'If it wasn't for you I would not have created the Duniya (world)'. (Modooaat e Kabeer)

Imam Jalaalluddeen Suyooti narrates from Abdullah bin Abbaas that Allah ﷻ revealed to Isa

> 'O Isa, believe in Muhammad and order your umma who find his time to believe in him, if it wasn't for Muhammad I would not have created Adam, Paradise or the Fire'. (Al Khasaais ul Kubra)

Imam Haakim denoted this narration as Sahih.

Imam Qustalaani quotes from Ibn Saba and Owni the narration of Ali that Allah said to His Prophet ﷺ

> *'In your love I will lay out the carpet of Bat'haa, put waves in the sea and raise the tent of the Sky and make Paradise and Hell a place of reward and punishment.'* *(Al Muwaahib Ma'a Zarqaani)*

Sonnet 9:

صاحب رجعت شمس و شقُّ القمر
نائبِ دست قُدرت پہ لاکھوں سلام

**Saahib e Raj'at e Shams wa Shaq ul Qamar**
**Naaib e Dast e Qudrat pe laakhon salaam**

Glossary of Terms:

Saahib: Owner
Raj'at: Returning
Shams: Sun
Shaq: Rip, split
Qamar: Moon
Naaib: Deputy
Dast: Hand
Qudrat: God given authority or ability

**The one who returned the Sun and split the moon**
**Upon the deputy of the Powerful Hand a multuidute of Salaam**

This sonnet is revealing that the Prophet ﷺ is Allah's ﷻ greatest deputy (viceregent). Using the abilities and authorities given to by Allah ﷻ he reversed the Sun and split the Moon into two.

*He is Allah's greatest khalifa (viceregent)*

Every prophet and messenger is Allah's ﷻ *khalifa* (deputy or viceregent) but the Prophet ﷺ is His greatest *khalifa*. In the tafseer of '*And when your Lord said to the Angels 'I am to make a khalifa on the Earth*' (2:30) Allaama Uloosi writes

'This is a very interesting address for in reality, amongst the whole of the creation, he ﷺ is Allah's greatest *khalifa* and the Imam and guide of all those in the Heavans and the Earth. If it wasn't for him Adam, nay, the whole of creation, would not have been created.' (Ruh ul Maani)

Consequently after Allah ﷻ the Prophet ﷺ has the most authority in this universe.

Once the Prophet ﷺ had sent Ali to distribute booty and by the time he returned the congregation of the Asar prayer had passed. The Prophet ﷺ put his head on Ali's lap and listened to how the goods were distributed. During this a revelation descended upon the Prophet ﷺ, in other narrations it is that he was resting. There is no contradiction in this as both could be true. However during this the Sun set and Ali had not prayed Asar. Asmaa bint Amees narrates that the Prophet ﷺ pleaded to Allah 'O Allah, Ali was in Your and Your Prophet's service so return the Sun.' The Sun had set but as per his words the Sun returned 'until it rose to above the mountain and Ali stood, performed wudhu and prayed. The Sun then set.' (Shamaail ar Rasool)

Anas, Ibn Masood, Ibn Abbaas and Ibn Umar narrate

The people of Makka demanded that if he ﷺ was a true prophet he should split the moon into two. This was based on their belief that he was a magician and knew that magic could not extend to the skies. Thus

> ‘The Prophet ﷺ showed them the moon in two pieces such that there was a piece either side of Mount Hira.’ (Bukhaari)

The Muhaddith Rizeen added the words

> ‘When travellers would meet the Quraysh they would tell them they had seen the Moon in two but the Quraysh would call them liars.’ (Al Jaame ul Usool)

Imam Abu Dawud Al Tiyaalsi has also narrated these words.

Some of the Mufasireen believe the verse *‘The Hour has drawn near and the moon has split’ (54:1)* is about this event.

Sonnet 10:

جس کے زیر لِوا آدم و مَن سِوَا
اُس سَزائ سیادت پہ لاکھوں سلام

**Jis ke Zer e Liwaa Aadam wa Man Siwaa**
**Us Sazaai Sayaadat pe laakhon salaam**

Glossary of Terms:

Jis: Whosoever
Zer: Underneath
Liwaa: Flag
Adam: Allah’s Prophet, the father of the humans
Man Siwaa: All but Him;
Sazaai: Worthy, deserving
Sayaadat: Leadership

**Under whose Flag will be Adam and everyone else**
**Upon that worthy leadership multitude of salaam**

One of the Prophet's ﷺ greatest distinctions is that on the day of Qiyaama Syeduna Adam and all the other prophets, with their nations, will be under his flag. The Prophet ﷺ mentioned this rank himself numerous times:

Ibn Abbaas narrates that the Prophet ﷺ said

> 'Every prophet was given the right to one special dua and all of them used it in this world except I, I have saved mine for my umma's intercession on the day of Qiyaama. On that day I will be the chief of the children of Adam yet I am not proud. I will be the first to be raised from the ground and the flag of *hamd* will be in my hand yet I am not proud. Adam and the prophets after him will all be under my flag yet I am not proud.' (Musnad Ahmad)

Abu Hurayra narrates that the Prophet ﷺ said

> 'I have been given virtue over all the other prophets in six things, which they were never given; I have been given the glad tiding of forgiveness for the earlier and later people; Booty is *halal* (lawful) for me; My umma is better than all the other nations; the whole Earth has been made pure and a masjid for me; I have been given the fountain of Kawthar and I have been given awe and dignity. By He in whose hand is my life, on the day of Qiyaama your Prophet will have the flag of Hamd in his hand under which will be Adam and all the other prophets.' (Mujma Az Zawaahid)

Anas narrates from the Prophet ﷺ

> 'When people will be raised I will be the first (to be raised), when people will be gathered I will be the speaker and when people will despair I will console them with glad tidings. The flag of *Hamd* will be in my hand on that day and near my Lord I will be the most honoured of all the children of Adam, yet I am not proud.'

Abu Saeed Khudri narrates the same with the additional words

> 'In my hand will be the flag of *Hamd* but I am not proud, and that day there will not be a prophet, Adam or any other, not under my flag.' (Tirmidhi)

The above narrations reveal that all the prophets will be under his flag. Now view those statements in which he ﷺ reveals that the whole of humanity will be under his flag:

Hudayfa bin Yamaan narrates once the companions asked him ﷺ

> 'Allah ﷻ made Ibraheem His khaleel; Isa His kalima and ruh and Musa the kaleem, Yaa Rasoolallah, what did Allah ﷻ bestow upon you?' He ﷺ replied 'On the day of Judgement all the children of Adam will be under my flag and I will be first to open the door of Paradise.' (Al Imaan bi Awaalim il Aakhirah from Ibn Asaakir and Abu Nuaim)

In another narration of Anas the believers are specifically mentioned

> 'And under it will be Adam, all the other prophets and all the believers.' (Dalaail un Nubuwwah of Abu Nuaim)

What greater rank can one have than all of Allah's ﷻ prophets seeking refuge under one's cloak of mercy?! By mentioning this blessed spectacle the Imam sends salutations upon his ﷺ leadership and reign.

Sonnet 11:

عرش تا فرش ہے جس کے زیر نگیں
اس کی قاہر ریاست پہ لاکھوں سلام

**Arsh taa Farsh Ha jis ke Zer e Nagee'**
**Us ki Qaahir Riyaasat pe laakhon salaam**

Glossary of Terms:

Arsh: Allah's throne, the Highest place
Taa: To, until
Farsh; The land or Earth
Zer e Nagee': Under the control
Qaahir: Awesome
Riyaasat: Kingdom, chiefdom

**Whose control extends from the Arsh to the Earth**
**Upon his awesome kingdom a multitude of salaam**

is sonnet describes the Prophet's ﷺ kingdom and sultanate; erything from the Arsh to the Earth is subject to the command Allah's ﷻ beloved.

e Quran has made it very clear that everything of the Earth d the Heavans is under the command of the human, as long as e obeys Allah ﷻ. He ﷻ states *'And He has subjected to you all at is in the Heavans and all that is in the Earth, it is all as a vour and kindness from Him.'*(45:13) and

*Do you not see that Allah has subjected for you whatsoever is in e Heavans and whatsoever is in the Earth.'* (31:20)

Haji Imdaadullah Muhaajir e Makki explains the type of people who are blessed with this rank and station.

> 'A Perfect *Arif* (man of recognition) reaches a stage where he has control over the whole world and personifies *'Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth'* (31:20) such that he becomes a man of authority.' (Dhiyaa ul Quloob)

If this is the state of an *Arif*, who is a follower of the Prophet ﷺ, reflect upon the rank and authority of the Prophet ﷺ himself?! With the help of some ahadith we will illustrate this rank of the Prophet ﷺ.

Abu Saeed Khudri narrates that the Prophet ﷺ said

> 'Every prophet has two ministers (or helpers) in the Heavans and two on the Earth, my ministers in the Heavans are Jibril and Mikaeel whilst my ministers on the Earth are Abu Bakr and Umar.' (Tirmidhi)

His blessed mother, Syeda Aaminah, narrates that soon after his birth it was announced

> ‘The whole world is in Muhammad’s grasp. There is nothing of the creation that is not within his control.’ (Zarqaani)

The Prophet ﷺ said

> ‘I was sleeping and I was given the keys to the treasures of the Earth. They were put into my hand.’ (Bukhaari)

Abdullah bin Abbaas narrates that the Prophet ﷺ said

> ‘On the day of Judgement I will be given the keys to Paradise but I am not proud.’

Anas narrates the words

> ‘On that day the flag of honour; the keys to paradise and the flag of *Hamd* will be in my hand.’ (Dalaail un Nubuwwah of Abu Nuaim)

Abdullah bin Abbaas narrates that on the day of Qiyaama the gatekeeper of Hell will say to all the people

> ‘O people, verily Allah ﷻ has ordered me to give the keys of Hell to Muhammad.’ (Al Aman wa alaa)

In the ninth sonnet you have seen how the Prophet ﷺ ruled over the Sun and the Moon.

The ahadith contain many instances of the Prophet ﷺ commanding a tree and it walking towards him. Furthermore when he ﷺ would command a branch it would break away and come to him.

Abdullah bin Umar narrates

> ‘We were on a journey with the Prophet ﷺ when a Bedouin asked the Prophet ﷺ to prove his truthfulness

> by calling the tree towards him. The Prophet ﷺ told him to go and tell the tree himself that Muhammad was calling it. When the Bedouin mentioned the Prophet ﷺ to the tree it ripped itself out of the ground and stood before the Prophet ﷺ and testified to him thrice. It then returned to its roots.’ (Shamaail ur Rasool)

ﷺ kingdom can be ascertained from the fact that stones and es would offer him salaam.

narrates

> ‘We left on a journey with the Prophet ﷺ and every tree and rock would greet him by saying ‘As slaamu alaika Yaa Rasoolallah.’ (Shamaail ur Rasool)

> ‘The whole world is in Muhammad’s grasp. There is nothing of the creation that is not within his control.’ (Zarqaani)

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His ﷺ kingdom can be ascertained from the fact that stones and trees would offer him salaam.

Ali narrates

> ‘We left on a journey with the Prophet ﷺ and every tree and rock would greet him by saying ‘As slaamu alaika Yaa Rasoolallah.’ (Shamaail ur Rasool)

Sonnet 12:

اصل ہر بُود و بہبود و تخم وجود
قاسم کنز نعمت پہ لاکھوں سلام

**Asal e Har Bood wa Bahood wa Tukhm e Wujood**
**Qaasim e Kanz e Naimat pe laakhon salaam**

Glossary of Terms:

Asal: Base material, intrinsic nature
Bood; Body and existence
Bahood: Development and wellbeing
Tukhm: Seed
Wujood: Life, being
Qaasim: Distributor
Kanz: Treasure
Naimat: Blessings, goodness

**The source of all existence and growth, the seed of life**
**Upon the distributor of all goodness a multitude of salutations**

The existence of everything in the Universe, and its subsequent development and wellbeing, is because of the Prophet ﷺ. This is due to the fact that Allah's ﷻ each and every blessing is distributed because of and through him ﷺ.

Jaabir narrates that he asked the Prophet ﷺ

> 'May my parents be forsaken over you, tell me of the first thing Allah created?' The Prophet replied 'O Jaabir, Allah ﷻ created, before all other things, the Nur of your Prophet from His own Nur, and with the power of Allah that Nur travelled wherever Allah ﷻ wished and at that time there was no Loh (tablet), no Pen, no Paradise, no Hell, no Angel, no Sky, no Earth, no Sun, no Moon, no Jinn and no Human! And then when Allah ﷻ desired creating the creation He ﷻ made four pieces of that Nur and from one piece He ﷻ created the Pen, with the second the Loh (Tablet) and with the third the Arsh. He ﷻ then made four pieces of the fourth and from that He ﷻ created the carriers of the Arsh with the first, the Kursi from the second, the rest of the angels from the third and made four pieces of the fourth. He ﷻ created the Sky with the first, the Earth with the second and Paradise and Hell with the third.' (Zarqaani)

Imam Abu'l Hasan Al Ashari narrates that the Prophet ﷺ said

> 'The first thing Allah ﷻ created was my nur and from my nur created everything else.' (Mutaala'al Musarraat)

The Muhaddith Ibn ul Jowzi quotes this narration with the following words

> 'The first thing Allah ﷻ created was my nur and from my nur created the whole universe.' (Biyaan Meelaad un Nabawi)

Anything that anyone has received, from the start of time to the end, has been received from the hand of the Prophet ﷺ. The Prophet ﷺ mentioned this great rank in the following way

> 'Verily I am the distributor and keeper whilst Allah ﷻ is the giver.' (Bukhaari)

Just as Allah's ﷻ giving is not specific so too is the distribution of the Prophet ﷺ not specific, he distributes everything.

The Imam has denoted the Prophet ﷺ as the distributor of each and every blessing of Allah ﷻ. The above hadith supports this because in it both the giving and the distributing have been kept general. However some people try to restrict this distribution to just knowledge, thus we feel it necessary to quote two commentators of Sahih Muslim who have stated that generality is implied here.

Rabee'a bin Kaab Aslama narrates that he used to serve the Prophet ﷺ

> 'One day he ﷺ ordered me 'Ask!' I replied 'That I have the honour of serving you in Paradise.' He ﷺ asked 'Anything else other than this?' I replied 'That is enough for me'. He ﷺ replied 'Support me with plenty of prostrations'. (Muslim, Baab Fadhl us Sujood)

In commentating on this hadith Shaykh ul Muhadditheen Mulla Ali Qaari writes

> 'The Prophet ﷺ gave the order to ask without any restriction, ask whatever you want! This makes clear that Allah ﷻ had given His Prophet the ability to give whatever he wished from His treasures.' (Mirqaat ul Mafaateeh)

Shaykh Abdul Haque Muhaddith e Dehlvi has also mentioned this in the following way

> 'By ordering him 'ask' he ﷺ kept the question general, it was not specific to any request which reveals that all matters were in the Prophet's hand, with Allah's ﷻ permission he ﷺ can give whatever he wants to whoever.' (Isha't'ul Lumaat)

Sonnet 13:

فتح باب نبوّت پہ بے حد درود
ختم دور رسالت پہ لاکھوں سلام

**Fath'e Baab e Nabuwwat pe be'had durood**
**Khatam e Doar e Risaalath pe laakhon salaam**

Glossary of Terms:

Fath'e: Opening
Baab: Door
Nabuwwat: Prophethood
Be'had: Unbounded, limitless
Khatam: End
Doar: Time, era
Risaalath: Messengership

**Upon the opening of the door of Prophethood endless durood**
**Upon the ending of the era of Messengership a multitude of**
**Salaam**

His specific generosity and benevolence Allah ﷻ began the of Prophethood with him ﷺ and ended it with him ﷺ. Imam describes this virtue in this sonnet.

Allah ﷻ in the Quran mentioned the covenant taken from the prophets he first mentioned the Prophet ﷺ *'And member) when we took from the Prophets their covenants; from and from Nuh, Ibraheem, Musa and Isa son of Maryam.'* 3:7)

ven though all the other prophets came into this world before they are mentioned in this verse after him ﷺ. In the fseer of the verse *'Glory to the Being that took its Servant on a ght Journey' (17:1)* Abu Hurayra narrates that Allah ﷻ said to e Prophet ﷺ

> 'In creation I made you the first Prophet and in sending the last of them, I made you the opening and the closing.' (Tafseer Ibn Katheer)

In the gathering of all the prophets in Bait ul Muqaddas the Prophet ﷺ said whilst praising Allah ﷻ

> 'He ﷻ expanded for me my chest, He ﷻ alleviated from me all my burdens, He ﷻ elevated for me my dhikr and made me the opening and the closing.' (Mudaarija An Nabuwwah)

By seeing the words *Faatih* (opening) and *Khaatim* (closing) in the above hadith you can see that the Imam's words *'Fathe Baab e Nabuwwah'* and *'Khatam e Doar e Risaalah'* are actually the words of the Prophet ﷺ himself!

Abu Hurayra narrates that the companions asked the Prophet ﷺ

> 'When were you made a Prophet?' He replied 'I was a Prophet when Adam was between soul and body.' (Tirmidhi, Baab Maa jaa fi Fadhl in Nabi) i.e. before he

had been given a physical body I had been given the rank of Prophethood.

Allah ﷻ said in the Quran ‘*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets.*’ (33:40)

From Syeduna Adam to Syeduna Isa there always remained a need for a prophet to come after each of them. However with the Prophet’s arrival the door of Prophethood was closed for Allah ﷻ had made his person and his Shariah so complete and so perfect it could serve as complete guidance until Qiyaama. Thus there was no need to keep the door of prophethood open. The Quran too has alluded to this with its blessed words: ‘*This day I have perfected your religion for you, completed My favour upon you and chosen for you Islam as your religion.*’ (5:3)

In short, when it was time to open the door of prophethood (which is the means to good and mercy) he ﷺ was given the first prophethood and when prophethood had reached its pinnacle and end he ﷺ was sent. Thus his person was the vehicle of mercy, both at the very beginning and at the very end.

onnet 14:

شرق انوار قدرت پہ نوری درود
فتق ازہار قربت پہ لاکھوں سلام

**Sharq e Anwaar e Qudrat pe Nuri Durood**
**Fitq e Azhaar e Qurbat pe laakhon salaam**

Glossary of Terms:

Sharq: Sparkling
Anwaar e Qudrat: Allah’s light and majesty
Fitq: Blossoming
Azhaar: Flowers, buds
Qurbat: Closeness, proximity

**Upon the Sparkling light of Allah enlightened durood**
**Upon the blossoming flower of closeness a multitude of salaam**

From the whole of the universe it was the Prophet ﷺ who was created from the *faidh* (bounty) of Allah's nur. He ﷺ is thus the complete and perfect expression and locus of Allah's ﷻ nur and illumination and thereby the actual embodiment of nur. Furthermore with his creation the doors to Allah's ﷻ closeness and *marifah* opened.

In referring to him ﷺ as Nur Allah ﷻ has said in the Quran *'Indeed has come to you from Allah a Nur (Prophet Muhammad) and a plain book.' (Surah Ma'aaida v15)*

Here Nur refers to the Prophet ﷺ and Kitaab to the Quran. Although for the good of the creation he ﷺ came to this world in a *bashari* (human) cloak his humanness was dominated by nur. This is the reason his blessed body did not have a shadow. Indeed the excess matters that came out of him after having been in him for some time were not reprehensible but more fragrant than musk! In addition the place he ﷺ selected for relieving himself would be nothing but extremely fragrant and have absolutely no ill effects.

The impact of the *Anwaar* (pl. nur) upon him was that whoever saw him came to know that he ﷺ was a great and perfect human. On one occasion the Imam has stated that the term nur actually and truly refers to and is for the Prophet ﷺ and all other 'nurs' are 'secondary' for they were only nur after benefitting from him.

### *The definitive proof of God's existence*

Everything in this universe is proof of the existence of its creator and owner but it is the Prophet ﷺ whom the Quran has described as the ultimate and definitive proof of Allah's ﷻ existence. *'O Mankind, Verily, there has come to you a Burhaan (definitive proof) from your Lord'* (4:174)

In discussing the term *Burhaan* Imam Raagib Asfahaani states that there are five types of proof:

1) One that can equally be true or false
2) One that is more likely to be false
3) Once that is more likely to be true
4) One that is definitely false
5) One that is definitely true

and the final type is what is known as *Burhaan*. The most definite and solid proof is known as *Burhaan* and demands complete truth.' (Al Mufradaat)

### *The blossoming of the flowers of proximity*

The Prophet ﷺ is the creation's route to Allah's ﷻ *marifa* (recognition). If Allah ﷻ had not created him ﷺ there would not have been any creation or any recognition of Allah ﷻ. It is in a Hadith ul Qudsi that Allah ﷻ said

> 'If it was not for you I would not have revealed My Lordship.'

In another place He ﷻ said in a Hadith ul Qudsi

> 'I was a hidden treasure and then desired to be recognised and so created the creation.'

Imam Abdul Kareem Al Jeeli in explaining this writes

> 'When Allah ﷻ intended to create the creation He ﷻ knew that because the creation was perishable it would not be able to attain His recognition. So from that *Muhabbah* (love) He ﷻ created the beloved and specified him for his personal *Tajjalliyyaat* and created the rest of the creation in front of him so that there could be a connection between the creation and creator and with and through that connection the former could achieve the *marifah* of Allah ﷻ.'

In explaining Allah's ﷻ statement 'And (remember) when Allah took the Covenant of the Prophets …' (3:81) and the Prophet's statement 'I was a Prophet when Adam was between water and dust' he writes

> 'It is clear that the Prophet ﷺ is also the connection between all the other prophets and Allah ﷻ. The specific mention of Adam in this hadith is clear proof that he ﷺ is the connection between Allah ﷻ and Adam, to the extent that Adam was only made a prophet because of his *nisba* (connection) with Muhammad ﷺ. So if this is the case of the father the matter of his children must be more pronounced. This is the reason Allah ﷻ took an oath from all the prophets to believe in him ﷺ and to help him ﷺ.' (Jawaahir ul Bahaar)

In summary the creation's path to Allah's ﷻ *marifa* opened because of Muhammad ﷺ. If anyone claims to have gained the *marifa* of Allah without the *nisba* of Muhammad ﷺ he will be lying.

onnet 15:

بے سَہیم و قسِیم و عدیل و مثیل
جوہر فردِ عزّت پہ لاکھوں سلام

**Be Saheem wa Qaseem wa Adeel wa Matheel**
**Johar e Fard e Izzat pe laakhon salaam**

Glossary of Terms:

Be Saheem: Without partner
Qaseem: Co-owner
Adeel: Equivalent
Matheel: Similar
Johar e Fard: Indivisible
Izzat: Rank and station

**Without rivals, partners, equivalents or similarities**
**Upon his indivisible station a multitude of salaam**

Just as Allah ﷻ is unique and without rivals in person *(zaath)* and in attributes *(sifaat)* so too He ﷻ has made His Prophet ﷺ without equivalent in person and attributes. Furthermore, just as it is *Shirk fi Tawheed* to consider anyone alongside Allah ﷻ in His person and attributes so too it is *Shirk fi Risaalah* to consider anyone equivalent to the Prophet's ﷺ person or attributes. Both are matters of great oppression and it is upon the Muslim umma to safeguard itself from both. Unfortunately today people talk of *Shirk fi Tawheed* but disregard *Shirk fi Risaalah*.

In this sonnet the Imam draws the umma's attention to the creed that Allah ﷻ's beloved is unique and without example or rival.

In the Quran Allah ﷻ has mentioned the Prophet's ﷺ perfect attributes that are particular to him. It is impossible for anyone else to have similar attributes, for example, about the attribute of *Khatam un Nabuwwah*, it states *'Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Khatam un Nabuwwah (last of the Prophets).' (33:40)*

This verse proves that he ﷺ is unrivalled because if it was possible for someone else to have this attribute of *Khatam un Nabuwwah* there would be no meaning to the Prophet ﷺ being *Khatam un Nabuwwah* (for there cannot be two last prophets!) and if someone isn't *Khatam un Nabuwwah* he cannot be the Prophet's ﷺ *mithl* (equivalent) for this would be a clear difference. Thus he ﷺ is unique and unrivalled in being *Khatam un Nabuwwah*

Imam Buseeri mentions this reality as follows:

> *No one is his partner in his attributes*
> *his intrinsic and extrinsic beauty has no rival*

### *You are not my Mithl (rival)*

During his apparent lifetime on this Earth the Prophet ﷺ would on many occasions fast continuously for many days without an

ar (meal) between each day. In other words he ﷺ would fast day and all night. Once the companions tried to imitate this actice and began fasting continuously day and night, however eakness soon set in and they could barely stand for the prayer d when and if they ever sat down they would be unable to get p again. The Prophet ﷺ noticed this and forbid them from eeping this *Wisaal* Fast (continuous fast). One of the ompanions commented 'Yaa Rasoolallah, you yourself keep the ast of *wisaal* and yet forbid us, what is the reason for this?' The Prophet ﷺ explained 'None of you is my *mithl*, I spend the night with my Lord feeding and quenching me.' (Bukhaari)

In other words you do not have the strength for such fasts. You are not like me, so do not compare myself to yourselves!

The Companions are the greatest of the Umma, so if they are not the *mithl* of the Prophet ﷺ who else can be?!

### *The true purpose of the verse 'Say, I am but a human (Bashr) like you'*

Some people quote the verses in which the Prophet ﷺ has mentioned his *Bashariyya* (humanity) and ask what is wrong with us deeming him our *mithl* when he ﷺ has said so himself. Their question can be answered in a number of ways:

1) The Prophet ﷺ has called himself our *mithl* through humility and this does not permit us to say the same. An example of this is that he ﷺ called Umar 'brother' but Umar never dared call the Prophet ﷺ 'brother', nor called him his mithl, rather he always called him master and ruler.

2) Just because something is called *mithl* it does not mean it is similar in every respect. Allaama Muhammad Ashraf Siyaalvi writes

'It is universally accepted that the Prophet ﷺ came in the Bashari form but what rule is there that tells us that having the same appearance necessitates having the same reality (*Haqeeqa*)?! It may appear that he has blood running through him but he ﷺ said 'Its colour is the colour of blood but its smell is the fragrance of musk'. This shows that its reality is different to blood. In a similar way fruit will be presented to the people of Paradise and they will see it as being the same as that they had been given before many times and will complain '*This is what we have eaten before so why have they been brought forth again?*' (2:25). They will make this mistake every time; whenever they will be given fruit to eat they will say this is what we have eaten before. However in truth '*they will be given things in resemblance*' (2:25) for although they looked the same, in reality, intrinsically and in effect they were different. So if the fruits of Paradise, despite all appearing the same are different in reality, intrinsically and effect, then why can the Prophet ﷺ, who travelled into *Laa Makaa'n* (beyond time and place), not be different? (Tanveer ul Absaar)

3) Where the Prophet ﷺ said 'A Bashr like you' he also added a distinction 'Revelation is sent upon me' which draws a line between our Bashariyaa and his. Why do we not see this?! Our bashariyah could be worse than even an animal, the Quran says 'Rebellious people are like animals, in fact even worse' so how can our bashariyya be the same as his. The attribute 'revelation upon me' has clarified the distinction, he ﷺ receives bounties directly from Allah ﷻ whilst the rest of the creation receives them indirectly so he ﷺ is not just a Bashr but the Greatest and Best Bashr.

Sonnet 16:

سرِّ غیب بدایت پہ غیبی درود
عطر حبیب نہایت پہ لاکھوں سلام

**Sirr e Ghaib e Bidaayat pe Ghaibi durood**
**Attar e Habeeb e Nihaayat pe laakhon salaam**

Glossary of Terms:

Sirr: Secret, Hidden
Ghaib: The unseen/absent item that the mind or senses cannot infer or sense. Here it refers to Allah
Bidaayat: Beginning
Ghaibi: Something relating to the hidden or unseen
Attar: Perfume
Habeeb: Chest, Heart
Nihaayat: Ending, culmination, extremity

**Upon the hidden secret of the Beginning hidden durood**
**Upon the fragrant locus of Perfection a multitude of salaam**

The person of the Prophet ﷺ is the locus and treasure chest of Allah's ﷻ *marifa* (recognition) and *hidaaya* (guidance). He ﷺ is its beginning and its end. If anyone in the whole of this universe has been blessed with any part of His marifa it is through the *waseela* (connection) of the Prophet ﷺ. It has been stated in the previous sonnets that without his blessed nur no one can establish a connection with the Divine *zaath*. This elevated station has been mentioned in a Hadith ul Qudsi in which Allah ﷻ said to His beloved

> 'You are the nur of My nur, the secret of My secret, the locus of My guidance and the treasure chest of My marifa. I have created everything from the Arsh to under the Earth for you. All of them desire My pleasure whilst I desire your pleasure O Muhammad.' (Tajjalli ul Yaqeen)

### *The means to believing in the Unseen*

If we believe in the existence of Allah ﷻ and Him being One and without partners, and if we also believe in and affirm Jannah, Jahannum, Qiyaama etc what is the basis of our belief other than the person of the Prophet ﷺ?! It was to him that Allah ﷻ opened all these secrets and it was he who informed us of them. In detailing the revealing of the Ghaib the Quran states *'And Allah does not reveal the (Unseen) Ghaib but only to who He chooses from His Messengers.'* (3:179)

*'He is the All knower of the Ghaib (Unseen) and He reveals it to none, except who he chooses from His Messengers.'* (72:26-27)

In other words it is His messenger upon whom Allah ﷻ reveals His hidden matters, and gives him sight of the matters, of this and the next world, which cannot be ascertained by others. In addition it is obligatory to believe in these realities of which the Messenger informs us. The Quran has described this as 'Imaan bil Ghaib'

*'This book, in which there is no doubt, is Guidance for the God-fearing; those who believe in the Ghaib.'* (2:2-3)

Here Ghaib refers to those matters which are hidden from our eyes and cannot be seen by anyone, for example, the *Zaath* of Allah, His attributes, the Angels, Qiyaama, Paradise, Hell, the Siraat bridge, the Scales, the punishment of the grave etc. However despite this it is still obligatory and necessary to believe in all of them because even if we cannot deduce or infer them through our mind or senses Allah's Prophet ﷺ has made us aware of them. That is why the scholars have defined the Ghaib as the matters of which the Prophet ﷺ has informed us. Imam Raagib Asfihaani under this verse writes

> 'The Ghaib is that which cannot be deduced by the senses or the mind, but is only known because of the news of it given by the Prophet ﷺ.' (Al Mufradaat)

Shaykh ul Muhadditheen Qaadhi Iyaad Maliki has defined the term 'nabuwwah' (prophethood):

> 'Prophethood is the knowing of the Ghaib.' (As Shifaa)

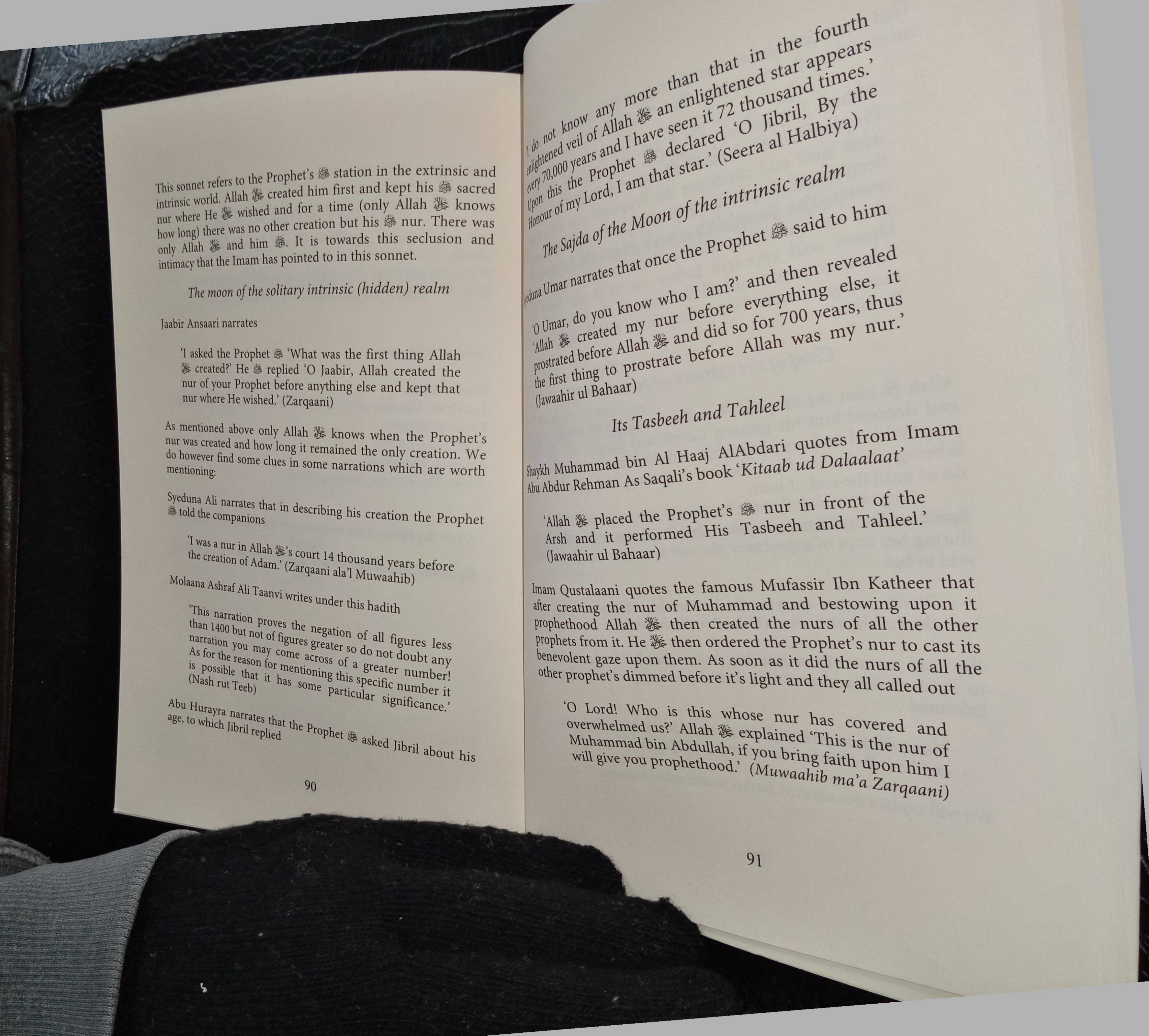
Shaykh Muhammad Jamaal ud Deen Qaasimi in discussing the meaning of nabuwwah writes

> 'It comprises Allah ﷻ informing him of the Ghaib and him informing the people of the Ghaib.' (Qawaaid ul Tahdeeth)

Based on this necessity the Mufassireen have defined Nabi (Prophet) as 'the one who gives news of the Ghaib'.

### *The Fragrant Locus of Perfection*

Just as he ﷺ is first in the marifa of Allah ﷻ he ﷺ is also the most perfect. This is because he ﷺ is the only one who had the vision of the Divine Being. If there is anyone in this universe who



This sonnet refers to the Prophet's ﷺ station in the extrinsic and intrinsic world. Allah ﷻ created him first and kept his ﷺ sacred nur where He ﷻ wished and for a time (only Allah ﷻ knows how long) there was no other creation but his ﷺ nur. There was only Allah ﷻ and him ﷺ. It is towards this seclusion and intimacy that the Imam has pointed to in this sonnet.

### *The moon of the solitary intrinsic (hidden) realm*

Jaabir Ansaari narrates

> 'I asked the Prophet ﷺ 'What was the first thing Allah ﷻ created?' He ﷺ replied 'O Jaabir, Allah created the nur of your Prophet before anything else and kept that nur where He wished.' (Zarqaani)

As mentioned above only Allah ﷻ knows when the Prophet's nur was created and how long it remained the only creation. We do however find some clues in some narrations which are worth mentioning:

Syeduna Ali narrates that in describing his creation the Prophet ﷺ told the companions

> 'I was a nur in Allah ﷻ's court 14 thousand years before the creation of Adam.' (Zarqaani ala'l Muwaahib)

Molaana Ashraf Ali Taanvi writes under this hadith

> 'This narration proves the negation of all figures less than 1400 but not of figures greater so do not doubt any narration you may come across of a greater number! As for the reason for mentioning this specific number it is possible that it has some particular significance.' (Nash rut Teeb)

Abu Hurayra narrates that the Prophet ﷺ asked Jibril about his age, to which Jibril replied

> 'I do not know any more than that in the fourth enlightened veil of Allah ﷻ an enlightened star appears every 70,000 years and I have seen it 72 thousand times.' Upon this the Prophet ﷺ declared 'O Jibril, By the Honour of my Lord, I am that star.' (Seera al Halbiya)

### *The Sajda of the Moon of the intrinsic realm*

Syeduna Umar narrates that once the Prophet ﷺ said to him

> 'O Umar, do you know who I am?' and then revealed 'Allah ﷻ created my nur before everything else, it prostrated before Allah ﷻ and did so for 700 years, thus the first thing to prostrate before Allah was my nur.' (Jawaahir ul Bahaar)

### *Its Tasbeeh and Tahleel*

Shaykh Muhammad bin Al Haaj AlAbdari quotes from Imam Abu Abdur Rehman As Saqali's book '*Kitaab ud Dalaalaat*'

> 'Allah ﷻ placed the Prophet's ﷺ nur in front of the Arsh and it performed His Tasbeeh and Tahleel.' (Jawaahir ul Bahaar)

Imam Qustalaani quotes the famous Mufassir Ibn Katheer that after creating the nur of Muhammad and bestowing upon it prophethood Allah ﷻ then created the nurs of all the other prophets from it. He ﷻ then ordered the Prophet's nur to cast its benevolent gaze upon them. As soon as it did the nurs of all the other prophet's dimmed before it's light and they all called out

> 'O Lord! Who is this whose nur has covered and overwhelmed us?' Allah ﷻ explained 'This is the nur of Muhammad bin Abdullah, if you bring faith upon him I will give you prophethood.' *(Muwaahib ma'a Zarqaani)*

This narration shows that the role of this nur was to develop the nurs of the other prophets. Shah Walliullah Dehlvi writes

> 'When I read the Prophet's ﷺ statement 'I was a Prophet before Adam had been created' I wondered what state and condition the Prophetic nur must have been in at that time. I pleaded with my benevolent master 'Yaa Rasoolallah, clarify to me the meaning of your statement.' As soon as I had made this plea his blessed soul appeared before me as it was prior to Adam's creation and all the souls of the prophets and messengers were benefitting from it.' (Tafheemaat e Ilaahiya)

### *Chief of the extrinsic apparent world*

Allah ﷻ sent the Prophet ﷺ as the Chief of this whole universe and denoted him his greatest Caliph and deputy. He ﷻ ended prophethood and messengership with him and his ﷺ superiority is being proclaimed from the very beginning and will continue to do so until the end of time.

Syeduna Burayda narrates that the Prophet's mother said that during her days of expectancy she saw someone in a dream who said to her

> 'Verily you are carrying the best of the creation and the chief of the universe.' (Đalaail un Nabuwwah)

Ibn Saad narrates from Zaid bin Aslam that Syeda Aminah said to Syeda Halima that during her days of expectancy she was informed

> 'You will soon give birth to a boy so name him Ahmad and he is the chief of the universe.' (Tajjalli ul Yaqeen)

We will explain this concept further under other sonnets.

## *Sonnet 18:*

کنز ہر بیکس و بے نَوا پر درود
حِرز ہر رفتہ طاقت پہ لاکھوں سلام

**Kanz e Har Be Qas wa Be Nawaa par durood**
**Hirz e Har Rafta Taaqat pe laakhon salaam**

Glossary of Terms:

Kanz: Treasure, wealth
Be Qas: Needy, helpless
Be Nawaa: Poor, destitute
Hirz: Refuge, sanctuary
Rafta Taaqat: Powerless

**Durood upon the Wealth of every helpless pauper**
**Upon the sanctuary of every powerless a multitude of salaam**

The Prophet ﷺ is the reliance of all those helpless, destitute, weak and poor. Whether one does or does not have anyone in the whole of the universe everyone at least has the Prophet ﷺ. Furthermore the Prophet ﷺ is the one who embraces all those whom the world rejects.

### *I am for those who have no one*

Abdullah bin Abbas narrates that the Prophet ﷺ said

> 'Whosoever from my umma has two children die in infancy Allah ﷻ will enter him into Paradise because of them.' Upon this Syeda Aisha asked 'What will happen to those whose only one child dies in infancy?'. The Prophet ﷺ replied 'Allah ﷻ will also enter him into Paradise.' She then asked 'What will happen to the one of your umma who has no children die?' He ﷺ said 'I will be the helper of that person of my umma.'

Further on in explaining the reason for this he said

> 'The death of a child brings great pain and hurt for the parents, and because of it Allah ﷻ rewards them with Paradise, but the pain my follower will endure at my death (and separation) will be much greater than that of the parents.' (Tirmidhi, Kitaab ul Janaaiz)

This hadith reveals that the Prophet ﷺ will be the reliance and support of every needy person. It also reveals that his true follower is only the one whose pain from the Prophet's ﷺ separation is greater than the pain of a loving father for his deceased infant.

It has previously been mentioned under *'No bahaar e Shafaa'at'* (sonnet 3) that on the day of Qiyaama everyone will be preoccupied with their own affairs and every prophet will order everyone to 'go to someone else', but the Prophet ﷺ will even then help and aid his umma.

Sonnet 19:

پَر تَو اسم ذات اَحَد پر درود
نسخہ جامعیّت پہ لاکھوں سلام

**Par-tho Ism e Zaath e Ahad par durood**
**Nuskha e Jaamiyyat pe laakhon salaam**

Glossary of Terms:

Par-tho: Reflection
Ism e Zaath: The personal name of Allah
Ahad: Alone, Unique, One (an attribute of Allah)
Nuskha: Book
Jaamiyyat: Comprehensiveness (something that contains everything)

**Durood upon the Reflection of the Divine name of Allah**
**Upon the comprehensive Book a multitude of salaam**

The Prophet's ﷺ person is the spectacle (or vision) of the Ism (name) of Allah ﷻ. The proof is that he ﷺ is the reflection of the Divine name of Allah ﷻ and is the comprehensive collection of the attributes of *imkaan* and *wujoob*.

*Upon the comprehensive Book a multitude of salaam*

The Ahl ul Marifa state that when Allah ﷻ intended to create the creation for the purpose of His marifa (recognition) He ﷻ knew that He ﷻ was *qadeem* (permanent or out-of-time) and the creation was *haadith* (perishable and in-time) and that because there was no connection between the two the creation would not be able to attain His ﷻ marifa.

Consequently for such a connection Allah ﷻ created a being that could become the reflection and locus of His Personal *Tajalliyaat* (glories) and then created the creation in front of it so that through it the creation could attain His ﷻ marifa.

Imam Abdul Kareem Al Jeeli in his book '*Kitaab ul Kamaalaat il Ilaahiya Fi Sifaat il Muhammadiya*' in proving this writes

> 'Through that '*Muhabbah*' He ﷻ created the beloved with the *Tajalliyaat* of His ﷻ *Zaath*, and then created the whole world from that beloved so that there could be link between the creator and creation, through which the creation could attain His ﷻ marifa. Thus the universe is the reflection of the *Tajalliyaat* of His ﷻ attributes whilst the Prophet ﷺ is the reflection of the *Tajalliyaat* of His *Zaath*. Thus just as the attributes are the offshoots of the zaath so this universe is the offshoot of the beloved ﷺ. Thus he ﷺ is the means between the creation and Allah ﷻ. The proof of our statement is the Prophet's ﷺ hadith 'I am from Allah ﷻ and the believers are from me.' (Jawaahir ul Bahaar)

Basically without the connection of the Prophet ﷺ none of the creation can benefit from Allah ﷻ, every prophet received his prophethood, every walli his wilaaya and essentially every blessing of this and the next world was and is being received through his ﷺ connection.

The statement of Imam Jafar Saadiq supports this

> 'Allah ﷻ knew that the creation would not be able to obey Him, and whilst informing them of their inability to directly obey or worship him He ﷻ established between Himself and the creation a being which was from them in terms of appearance but adorned in the highest attributes of Compassion and Mercy (Rauf and Raheem) and sent it to the creation as an honest envoy and made his obedience His ﷻ obedience and his following His ﷻ following. The Quran states '*Whoever obeys the Prophet verily has obeyed Allah*'. (As Shifa)

This statement also clarifies that the Prophet ﷺ is only similar to the creation in appearance for in reality, both intrinsically and extrinsically, he is the embodiment of Allah ﷻ's attributes.

Shaykh Abdul Haque Muhaddith e Dehlvi has also described the same very beautifully; all the prophets are the reflection of Allah's personal names and attributes and the rest of the universe is the reflection of His practical attributes. However the Chief of the Prophets ﷺ is the reflection of Allah's *Zaath*. He also adds

> 'This is the reason his Deen repealed all the previous deens because after the appearance of the *zaath* the attributes are eclipsed for the *zaath* is greater than all the attributes. That is why his mi'raaj was beyond the Arsh.' (Mudaarija an Nabuwwah)

All this shows that he ﷺ is the *mazhar* (reflection) of the Divine *Zaath*.

Another proof of him ﷺ being the reflection of the Zaath is that Allah attributed him ﷺ with some names of His Zaath, no other prophet was bestowed such distinction. Imam Abdul Kareem Al Jeeli writes

> 'The proof that Muhammad ﷺ is the *mazhar* of His ﷻ *Zaath* and everyone else the *mazhar* of His ﷻ attributes is that none of the other prophets were given any of Allah ﷻ's personal names. Muhammad was unequovically named with Haqq and with Nur clearly, and the other prophets were not given any names except those of His attributes.' (Jawaahir ul Bahaar)

For example Ibraheem was named Haleem and Yayha Barr but the Personal names were only bestowed upon Muhammad ﷺ. Both Nur (light) and Haqq (truth) are names of Allah ﷻ's *Zaath* and the Quran has used these to refer to the Prophet ﷺ for example *'A nur and a clear book has come to you from Allah'* (5:15) and *'The Haqq has come to you from your Lord'* (4:170).

The Imam has referred to this distinction of the Prophet with his words 'Par-tho Ism e Zaath e Ahad' (the Reflection of the Divine Name of Allah ﷻ).

### *What does it mean to be given names of Allah ﷻ's Zaath?*

It is opportune here to remind ourselves that Allah ﷻ's *Zaath* is unique and without rival in every way. Nothing from the creation can be similar or like Him in Zaath or Attributes (Sifaat) because the attributes of a perpetual (out-of-time) being and a perishable being cannot be the same. The attributes of a perishable being are created and Allah is free of creation. Allah ﷻ states *'There is nothing like Him'* (42:11).

When it is stated that the Prophet ﷺ is the reflection of Allah ﷻ's personal attributable names this does not refer to the true meaning of those terms which are in accordance with Allah ﷻ's glory but refer to their meaning in accordance with the Prophet's ﷺ rank.

Imam Nibhaani explains this extremely important matter as follows:

> Know that attributing the Prophet ﷺ with the divine names and attributes is in a way that is relative to him and not how they specifically relate to Allah ﷻ in a divine way. This is because the Prophet ﷺ or any one else cannot have such attributes. However it is Allah ﷻ's kindness and bounty that He ﷻ bestowed His ﷻ most beloved and most honoured servant with this distinction and honour over the other people.' (Jawaahir ul Bahaar)

You have seen that the Prophet ﷺ was the reflection of the Divine being and has been given the personal names of Nur and Haqq. This distinction and rank has been described in a Hadith ul Qudsi as '*Nuskha e Jaamiya*'; Imam Abd ul Kareem Al Jeeli writes that it is mentioned in a Hadith ul Qudsi

> 'I have created from the *Faidh* (benefits) of My Zaath a *Nuskha e Jaamiya* (that combines) all of My names and attributes.'

In another place whilst discussing the generality of his mercy he writes that Allah ﷻ created everything from his pure soul and with his baraka made them capable of accepting the *Faidh* (Bounties). (Jawaahir ul Bahaar)

Sonnet 20:

مطلع ہر سَعادت پہ اسعَد درود
مقطع ہر سَیادت پہ لاکھوں سلام

**Matla e Har Sa'aadat pe As'ad durood**
**Maqta e Har Sayaadat pe laakhon salaam**

Glossary of Terms:

Matla: The beginning
Sa'aadat: Goodness
As'ad: The best
Maqta: The ending
Sayaadat: Leadership and Position

**Upon the beginning of every virtue virtuous durood**
**Upon the pinnacle of every honour a multitude of salaam**

The first sonnet of a poem is known as the *Matla* and the last as the *Maqta*. This particular sonnet means that not only is the Prophet ﷺ the beginning and source of everything good he ﷺ is also the end and pinnacle of every rank and honour. Thus he ﷺ is the beginning of this Universe and its pinnacle and height.

You have previously read under '*Qaasim e Kanz e Naimat*' (sonnet 12) that every good is received through the *waseela* of the Prophet ﷺ for Allah has made him the owner of the *Khair ul Katheer*.

### *The beginning of goodness*

Wherever there is any goodness and honour in this Universe behind it you will find the person of the Prophet ﷺ. It was because of the baraka of his ﷺ nur that the Angels were ordered to prostrate before Adam and thereby making the humans the 'Ashraf ul Makhlooqaat'. Imam Fakhrudeen Raazi explains the reason the angels were ordered to prostrate before Adam

> 'Verily the angels were ordered to prostrate before Adam because of the presence of the nur of Muhammad ﷺ in his forehead.' (Tafseer Kabeer)

### *The Prophet ﷺ is the fountain head of every good*

Whilst describing the Prophet ﷺ as the basis of everything and the distributor of all blessings the Imam also denotes him ﷺ as the source and locus of all good for it is only he ﷺ who has been declared by Allah ﷻ as the owner of plentiful good. The Quran states '*We have made you the owner of the Kawthar*' *(108:1)* The Mufassireen have described *Kawthar* as plentiful good.

Shaykh Ibn Taymiyya in describing the blessings arising from his prophethood and messengership states

> 'Verily Allah ﷻ blessed us with the good of this and the next world through the baraka of his ﷺ Messengership

> and the honour of his duty ….. Verily every good on the Earth is from the effect of the Prophethood of Muhammad ﷺ.' (As Saadim ul Maslool)

Shaykh Ibn Qayyim goes on further

> 'Verily all the goodness any of his umma has received in this Duniya and the Akhirah is from the hand of the Prophet ﷺ.' (Zaad ul Muaad al Haamish al Zarqaani)

### *The Pinnacle of Honour*

All the ranks and honours that Allah has created in this universe find their pinnacle and perfection in the person of the Prophet ﷺ.

### *I am the Chief of the First and the Last*

The Prophet ﷺ has mentioned this particular honour on numerous blessed occasions, some of which are:

Tirmidhi and Daarimi narrate from Abdullah bin Abbas that once some companions were seated awaiting the Prophet ﷺ and began a discussion. One of them said that Allah ﷻ had made Ibrahim the Khaleel, a second said that Allah ﷻ spoke directly to Musa, a third said that Isa was Allah's ﷻ Kalima and Ruh whilst a fourth said that Adam was Allah's ﷻ Safee. The Prophet ﷺ then arrived and commented

> 'I heard your conversation, verily Allah's ﷻ prophets have the stations that you mentioned. (However) Listen, I am the most honoured near Allah ﷻ from the earlier and the later, yet I am not proud.'

The words of a second narration are

> 'I am the most honoured near Allah ﷻ from all of the offspring of Adam.'

Abu Nuaim quotes a long narration from Ibn Abbas which contains the Prophet's ﷺ words

> 'I am the chief of the children of Adam in the Duniya and the Akhirah yet I am not proud.' (Dalaail un Nabuwwa)

### *Being upon the Station of Mahboobiya*

What greater honour could there be other than Allah ﷻ bestowing upon him ﷺ the honour of being His beloved.

In the above hadith of Tirmidhi and Daarimi in which the different ranks of various Prophets were mentioned the Prophet ﷺ also said

> 'Know about me that I am the beloved of Allah ﷻ yet I am not proud.'

The Prophet's ﷺ rank of Mahboobiya with Allah ﷻ is such that whoever follows him also becomes the beloved of Allah ﷻ! He states in the Quran 'Say (O Muhammad) *'If you love Allah then follow me, Allah will love you and forgive you your sins.' (3:31)*

The Prophet's ﷺ rank of leadership has also been discussed under *'Upon that deserving leadership'* in Sonnet 10

Sonnet 21:

خلق کے دادرس سب کے فریادرس
کہفِ روز مصیبت پہ لاکھوں سلام

**Khalq ke Daad Ras; Sab ke Faryaad Ras**
**Kehf e Roz e Museebat pe laakhon salaam**

Glossary of Terms:

Khalq: The whole of creation
Daad Ras: Helper
Faryaad Ras: The one who answers pleas
Kehf: Shelter, Refuge
Roz e Museebat: Day of torment, referring to the Day of Judgement

**The helper of all the creation, the answerer of all pleas**
**Upon the sole sanctuary on the day of Torment a multitude of salaam**

e Prophet ﷺ is the helper of the whole of Allah's ﷻ creation, e answerer of their pleas at each time of distress and its refuge n the Day of Judgement.

## *Some spectacles of his helping and answering the pleas*

Abu Nuaim narrates that a man from the Araash tribe came to Makka to sell a camel. Abu Jahl purchased the camel from him but refused to pay him the money. In despair the man came to the Haram of the Ka'ba and pleaded with the Quraysh to help him, complaining that he was a poor traveller and would anyone get him his money from Abu'l Hikm bin Hishaam. As a jest the people told him to go to the man sitting in the corner on his own (which was the Prophet). The man went to him and he ﷺ replied 'Let's go'. When they left another man followed them to witness the spectacle.

When they reached Abu Jahl's door the Prophet ﷺ knocked on it. A voice asked who it was, he ﷺ replied 'Muhammad'. As soon as he heard the name Abu Jahl's complexion changed and he immediately came out. The Prophet ﷺ ordered 'Give this man his due'. He said he would do so immediately and handed over the money. When the man who had followed them reported back he said that something strange had happened, when the door was knocked Abu Jahl came to the door as if his soul had left him and immediately handed over the money.

After a while Abu Jahl himself came to the Haram and was asked about this and he explained

> 'When he knocked on the door his awe overwhelmed me and forced me to accept his demand.' (Dalaail un Nabuwwah)

The interesting matter is that the Prophet ﷺ did not care who he had to visit in answering this man's plea, even if it was his sworn

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The interesting matter is that the Prophet ﷺ did not care who he had to visit in answering this man's plea, even if it was his sworn enemy who was unlikely to accept his demand! Despite all this he ﷺ answered the call of that poor traveller.

This court not only heard the pleas of and helped the humans but it placed the hand of kindness over every being.

### *The plea of the deer*

Zaid bin Arqam narrates that he was with the Prophet ﷺ when they passed by a Bedouin hunting ground where a deer was being kept in a net after being caught. When that deer saw the Prophet ﷺ it called out to him

> 'Yaa Rasoolallah, this Bedouin has captured me, but I have children whom I suckle and my children will now be hungry. Tell the hunter to allow me to go and feed them and I will then return.'
>
> The Prophet ﷺ asked 'And if you do not return?' She replied 'If I do not return then may Allah's ﷻ La'na be upon me like it is upon the one before whom your name is mentioned and he does not send blessings upon you.'
>
> The Prophet ﷺ told to the hunter 'Let her go, I am the guarantor'. The deer went and returned soon after feeding her children. The Prophet ﷺ then asked the hunter 'Will you not sell her to me?' The Bedouin said 'I will gift her to you'. The Prophet ﷺ then allowed her to go free.

Zaid describes the spectacle of her leaving

> 'By Allah, I saw that when she was leaving she was saying 'I testify that there is no deity but Allah and Muhammad is the Messenger of Allah.'

After that Jibril arrived with a message from Allah ﷻ 'Yaa Rasoolallah Allah ﷻ sends his salaam and says

> 'By My Honour and My Majesty, My mercy for your umma is much more than that deer's love for her children. I will hand over the umma to you in the same way that Deer returned to you.' (Dalaail un Nabuwwah, Al Qowl ul Badeeh)

### *Helping the Camel*

Abdullah bin Jafar narrates

> One day the Prophet ﷺ went to the house of Ansaara. There was a camel there and when it saw the Prophet ﷺ it began to cry and sob. The Prophet ﷺ listened to its plea and then enquired about its owner. A young man said it was his and the Prophet ﷺ said whilst severely reprimanding him 'It is complaining that you keep it hungry.' (Hujja t'ullah)

### *The Refuge on the Day of Torment*

On the day of Qiyaama he ﷺ will be the refuge of every human. On that day his help will be ever present at every trial and tribulation.

Three places on the plains of Qiyaama will be the most difficult and where no one will help another. However our benevolent master will be at each of these places resolving our difficulties!

It is narrated about Syeduna Anas that he sought the promise of intercession from the Prophet ﷺ. After the Prophet ﷺ promised him it he asked

> 'Where will I look for you?' The Prophet ﷺ said 'First look for me at the *Siraat* (bridge)'. He asked 'And if I do not meet you at the *Siraat*?' He ﷺ said 'Then seek

me at the *Meezaan* (scale)' He then asked 'And if I do not meet you at the *Meezaan*?' The Prophet ﷺ said 'Then seek me at the Fountain for these three are the most challenging places.' (Sharf ul Umma t'ul Muhammadiya)

Sonnet 22:

مجھ سے بےکس کی دولت پہ لاکھوں درود
مُجھ سے بے بس کی قُوّت پہ لاکھوں سلام

**Mujh se Be Kas Ki Dolat pe laakhon durood**
**Mujh se Be Bas ki Quwwat pe laakhon salaam**

Glossary of Terms:

Mujh se: Like me
Be Kas: Needy, without any helper or friend, destitute
Dolat: Wealth, asset
Be Bas: Dependant and weak
Quwwat: Strength

**Durood upon the Strength of every helpless pauper**
**Upon the refuge of every weak a multitude of salaam**

In the previous sonnet it was declared that the Prophet ﷺ was the helper and refuge of all of Allah's ﷻ creation. Here the Imam is pleading with his benevolent master 'O you who helps the whole of humanity, I am weak, helpless and all alone, you are my sole helper, my sole strength and my sole wealth and treasure.'

Here the Prophet ﷺ is described as wealth and strength. This is because whosoever is under the Prophet's ﷺ benevolent gaze he becomes this world's wealthiest and powerful person!

### *The Prophet ﷺ is the Greatest Wealth*

Abu Saeed Khudri narrates that after the battle of Hunayn the booty was brought forward and the Prophet ﷺ distributed all of it to those of the Quraysh who had recently entered Islam, in order to strengthen their hearts, and he did not give any to the Ansaar. As a result whispers began within the Ansaar, such that one man commented 'The Prophet ﷺ has now found his own people, that is why he has no thought for us.' Syeduna Saad bin Ubaada informed the Prophet ﷺ of this, who asked him to gather the Ansaar so that the matter could be discussed openly. Syeduna Saad had this announced and all the Ansaar gathered.

The Prophet ﷺ addressed them by asking 'Were you not misguided and Allah ﷻ blessed you with guidance?! You were poor and Allah ﷻ enriched you? You were each other's enemies and Allah ﷻ joined your hearts in love?'

Upon this the Ansaar said 'You are speaking the truth'.

He ﷺ then said 'Will you tell me?'

The Ansaar asked 'Tell you what, these are the favours of Allah ﷻ and His Prophet'.

He ﷺ said 'If you were to say, and it would be true to say, that 'O Muhammad we gave you shelter and we helped you'?'

Upon this the Ansaar cried out 'Who are we and what is our status to say this?! All favours belong to Allah ﷻ and His Prophet!'

The Prophet ﷺ said 'O Ansaar, is there an inclination in your hearts to the world (and the goods) which I have given to the new Muslims for the purpose of strengthening their hearts?' Are you not happy that these people take back goats to their houses and you take back Allah's Prophet?! By Allah, If all the people were to go one way and the Ansaar the other I would go with the Ansaar. Had there not been a migration I would have been from the Ansaar. O Allah, have mercy and kindness upon the Ansaar and their offspring.'

On hearing this the Ansaar began to cry and declared 'We are pleased with the distribution of Allah ﷻ and His Prophet.' (Musnad Ahmad)

تَمَّتْ

# MUSTAFA ﷺ
# THE PARAGON OF MERCY

*Explanation of the Salaam 'Mustafa Jaan e Rahmat'*

Mustafa Jaan e Rahmat pe Laakhon Salaam is the famous Urdu language salawaat and salaam written by the Mujaddid of the 19th Century and Imam of the Ahl e Sunna in the Subcontinent, Ahmad Riza Khan, may Allah be pleased with him. It has not only been lauded as a work of prose for its unique composition and style but by leading religious scholars for its beautiful distillation of core Islamic beliefs.

Like its famous Arabic predecessor, the Qaseeda Burdah, each of its 171 sonnets is based on the teachings of the Quran and Ahadith and alongwith fulfilling the compulsion of presenting Salawaat and Salaam upon Allah's Beloved it also details the Islamic creed; describes the Prophet's virtues, *Khasaais* (particularities), *Khilq* (physique) and his *Khulq* (character) together with narrating his miracles and his major events. Finally, in true Islamic fashion, it sends blessings upon the Companions, Ahl ul Bait, Ulama and Awliyaa, before finishing with a supplication for blessings upon one's teachers and parents.

This first volume of the English explanation of the famous salaam covers the first 22 sonnets which focus on the Prophet's khasaais. This will not only be of interest to those who recite and hear this salaam but to all those who have a genuine in interest in increasing their love for the Prophet by getting to know him more.

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**Mufti Muhammad Khan Qadri** is based in Lahore, Pakistan and is one of the leading teachers of Dars e Nizami (traditional Islamic scholastic course). He is also heavily involved in both writing and translating. He currently has over 100 titles published in a range of subjects such as Hadith, Fiqh, Usul ul Fiqh, womens's rights and social issues. He is the first to begin and publish an Urdu translation of Imam Raazi's epic famous 'Tafseer Kabeer'

A number of his works have been translated into English, most notably *The Prophet's Ramadhan* and *The Prophet's Hajj.*

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